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ON RELIGIOUS MISSIONS.

BY

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THE present time, says Leibnitz, is the child of the past, and the mother of the future. Yet though every generation derives not only its existence, but in some measure its lot and its fortunes, from the

* We avail ourselves of the present opportunity to commend the *seventh* edition of this truly national work, now in the course of publication, to the notice and patronage of our readers. Nearly forty years ago, Mr. Wilberforce recommended the *third* edition to his friend, Mr. Pitt, as "a publication well worth his having;" the three succeeding editions and the Supplement, which have been published during the last twenty years, were greatly improved and so enriched by the contributions of many of the most eminent writers of the age on the multifarious details of the Arts and Sciences, History, Biography, Geography, and Miscellaneous Literature, as to secure for this great undertaking the first place among our British Encyclopædias.

Professor Napier, with numerous and able assistants, is now employed in rendering the present edition as complete as possible. The incomparable Disquisitions on the *History of the Sciences*, from the pens of Professors Dugald Stewart, Playfair, and Leslie, and of Sir James Mackintosh, form the first volume, which is by itself a treasure of philosophic wisdom.

In the alphabetical order there occur many Treatises of consummate ability on most important subjects, and the articles on Science and History are brought down to the latest discoveries and to the present day.

The engravings, which are entirely new, both in number and execution surpass any other work of the kind we know. A copious INDEX is to be appended to the last volume, which will render the stores of knowledge this valuable Dictionary contains still more accessible.

We account it a national blessing that this standard work is conducted on christian principles, such as are advocated in the following article, and that it is published in a cheap form, which places its successive parts within the reach of many to whom it would not be convenient to purchase at once twenty volumes in quarto. We need scarcely say that it has our cordial recommendation.

N.S. VOL. III.—VOL. XXII.

3 R

one that preceded it, it is often most influenced by circumstances which attracted least the notice of its immediate predecessor. We are well aware of many of the changes which are taking place around us; they are such as strike the most inattentive eye. There are others of equal potency, but which force themselves less on observation, and in which a portion only of the community are interested. Such are the religious missions now coming into operation, which are scattering the seeds of new institutions, and laying the foundation of future empires, and which will cause that which is now a waste and howling wilderness to rejoice and blossom as the rose.

Protestant missions are so late in their origin and partial in their establishment, that, if we look merely to themselves, we have scarcely sufficient data for estimating their effects. Fortunately, in the history of the world we may trace the operation of similar causes, and be enabled to estimate upon a great scale, during a long lapse of time, the immense benefits which missions for the diffusion of religious opinions have produced.

At first view it may appear like a paradox to assert that the civilization of the world is greatly owing to religious missions; and yet no truth in remote antiquity is so well ascertained.

The ancient forms of civilization with which we are best acquainted are those of Egypt and Greece in the west, and that of India in the east. The civilization of Egypt was eminently sacerdotal; it spread with the colonies of the priesthood, and had its chief residence around the temples. The original inhabitants of Egypt long retained traces of their ancient barbarity; and it was not till the system of life introduced by the sacred caste, and conformed to the religious institutions was complete, that Egypt assumed that national character which so eminently distinguished it from the surrounding nations. Whether Meroë or Thebes was the original college of the priests, is of small consequence to the present purpose. From either, new sacred colonies issued out in continued succession and in widening circles, until not only Egypt, but the banks of the higher Nile, and the green islands of the sandy desert, had their temples and their oracles, their arts and their institutions.

But these institutions were not confined to Egypt. These religious colonies crossed over the sea to impart their rights to different lands; and amongst others the priests of Sais, bringing with them the worship of the divine wisdom, laid the foundations of a temple to Neith, a name which was afterwards transposed into Athene. From this religious mission, then, Athens, "the eye of Greece," and the light of the world in secular wisdom, derived that lustre which length of years has rather increased than impaired.

Not dissimilar from the progress of the priesthood over Egypt was the advance of the Brahminical caste or tribe over India, except that the latter were attended by military companions, and made their way by force of arms as well as that of opinions. Wherever the country was rich and open enough, this well-organized priesthood introduced its temples and its creed, its philosophy and its regulations, institutions that were not indigenous to India, but which were spread over its plains by colonies and conquest; whilst among the

hills are found a race, unmixed with the foreign intruders, speaking a different language, and still following the simple rights of their rude forefathers. Still more widely the rejected offspring of the Brahmins, namely, the Buddhists, have spread as missionaries over the half of Asia, and penetrated alike the seclusion of China, the remoteness of Japan, and the pastoral solitudes of Central Asia.

But these, it may be said, are the missionaries of a false religion. True; but if so much good has accompanied so much evil and error, what may not be expected from the missionaries of a faith founded upon revelation, who proceed upon their enterprise in more favourable times and with greater resources?

When the true religion was established in the Jewish nation, it appeared at first view to be stationary rather than progressive. The Jews had the advantage of a central position. They bordered upon the states which in early times did most for the advancement of knowledge, Egypt, Phœnicia, and afterwards the dominions of Assyria and Babylon; but what facilities the Jewish people gained for spreading their opinions by their being central, was in a great measure lost by their being morally isolated.

Providence, however, unfolded means, independently of the exertion of the Jews, for spreading the knowledge of the divine unity. The other descendants of Abraham, who, as is seen by the book of Job, retained the true religion, obtained that lot amongst the nations which placed them in the direct route by which the early commerce of the world was carried on; and their favourable position enabled them at once to promote knowledge and to diffuse religion. The two points to which their journeys were especially directed were Sheba and Saba, Arabia Felix, and that part of Africa which still retains in a portion of it the name of Azab. Extending along this line of intercourse, a portion of the Ishmaelites occupied Mecca, in the paucity of Arabian towns early named the Great, at once the mart of superstition and commerce; and where the Ishmaelites united to the worship of the black stone their own religious opinions, a mixture which is observable down to the time of Mahommed, who endeavoured to separate the doctrine of the unity from idolatrous rites, but who from the inveteracy of ancient habits, was still forced to retain some of the Pagan customs.

We have a subsequent proof of the line of communication being kept open between Judæa and Arabia Felix, in the journey of the queen of Sheba to Jerusalem in the time of Solomon. And the Jewish religion was still more extensively introduced, whether by early colonists or proselytes, both into Meroë, the dominions of Queen Candace, and also into the remoter mountains of Abyssinia.

The Jewish worship had a strange aspect to the surrounding countries of the Gentiles. To their besotted minds it appeared a wonder and an absurdity that a nation should exist without idols.

Nil præter nubes et cælos numen adorant.

But although the Jews, as far as we have positive information, made but few converts in their prosperity, they became missionaries as soon as they became captives; and the Israelitish maid who

directed Naaman the Syrian for a cure to consult the prophet of her country, indicates to us the way in which a large accession was made from amongst the Gentiles to the true worshippers of Jehovah.

We are better acquainted with the removal of the Jews to the east than with the dispersion on a smaller scale which was taking place towards the west, where the Phœnicians were selling the Jewish captives to the isles of the Gentiles or the coasts of the Mediterranean Sea. We have even in the case of Jonah an instance of a Jew attempting voluntarily to expatriate himself in a Phœnician vessel to Tarshish; the Tarshish doubtless of the far west, not the Tarsus of Cilicia, but the Tartessus of Spain.

It is striking to observe how the great bulk of the Jewish nation were subsequently dispersed throughout those very tracts which war and commerce opened up in the remotest periods of history; and how much more their misfortunes have contributed to the success of their tenets than the victories of their ancient kings. The moral influence of the Jewish nation appears to have reached its greatest height when their civil power was on the eve of vanishing, about the time of our Saviour. Dissatisfied with their own sentiments of belief, many in the countries of Greece and Rome were looking to the East, their original instructress, for a deeper philosophy and a more venerable religion; and whilst many were only the more bewildered amongst the mysteries of eastern superstition, in the case of others the pursuit was not fruitless, for they had revealed to them "whatever Moses had handed down in his dark volume."

The influence which the Jews were acquiring is strongly indicated in the jocular excuse which Horace's friend makes him for not entering upon any business, because it was the "thirtieth Sabbath" of the Jews, or their solemn passover; and in the support which the Jews received from "devout and honourable women not a few" throughout the Roman empire, including sometimes, as in the instance of Poppæa, the empress herself.

The progress of early Christianity is wonderful, and becomes the more so in proportion as we narrowly inspect the agency by which that progress was carried on. To obtain a just view, we should not dwell too much on the activity of a few, and too little on the backwardness of the many. The first Christians, with some rare exceptions, were men of like passions and of like failings with ourselves. The apostles and disciples had received a command, "Go and baptize all nations," without (as far as appears by the record) taking one step to put it into execution. The first missionaries were those involuntary labourers who were driven by persecution to Antioch, in answer to that early petition, "Pray ye the Lord of the harvest, that he would thrust forth labourers into His harvest." Still the work was proceeding slowly till Paul appeared, and then, as Christian churches are compared to lights shedding their salutary effulgence over the dangers of the deep, a hundred beacons seemed at once enkindled along every cape and headland, to guide the mariner bewildered on his darksome way.

Christianity, as planted by Paul, took the shortest course to be-

come universal. It followed the line of greatest communication, and took up a position in each of the principal cities; from thence, as from new centres, to spread its influence over the surrounding country. Its success was various in various places; slow where the population was remote, scattered, and barbarous; rapid where it was condensed and civilized. It had nearly attained an early predominance in the most refined region of the earth, that of Asia Minor; and had it not been immediately checked by the dread and majesty of the empire, and by an early persecution, which showed how different nominal adherents are from real friends whenever a day of trial arrives, its supremacy would have been complete.

It deserves to be remarked, that it was not only by means of the Greek language, but of the Greek race, that Christianity was speedily diffused. To the east of the Roman empire it had its chief seats in the Grecian colonies, reduced indeed under the Parthian sway, but still spirited and intelligent; and still in its farther progress it kept in the line of the same pre-eminent race, and sprung out again with fresh vigour in the Bactrian regions, where the Greeks, after Alexander, had been extending a kingdom that at one period promised to subjugate the East. From thence Christianity penetrated into China and into Tartary, and, from its ancient success in these quarters, kept in suspense the emperors who wielded the sceptre of Zengis, whether they should desolate the world with the sword in one hand, and the Koran or the Bible in the other.

Much more might have been expected of the popes, for the diffusion, if not of religion, at least of tenets that were favourable to their own interest and sovereignty, than was actually performed by them. Their attention was too much distracted by the quarrels of nominal Christendom, and the more tempting opportunities of increasing their power at home at the expense of Christian kings, to enable them to look steadily and far abroad, or to form any settled plan for extending their spiritual dominion over foreign nations. Another obstacle presented itself, the Papists were inferior in knowledge to the Moslem; the Greek church might boast of some superior civilization; but the Franks were despised by the Saracens for their ignorance and barbarity, as well as held in abomination for their gross idolatry. Their missions therefore were chiefly confined to tribes of kindred and German origin, whose conversion was facilitated by the greater number of their own tongue and blood having already submitted to the papal sway.

But if the popes did little in comparison with their resources, individuals did much. The mission of St. Patrick to Ireland may compare in zeal and in success with whatever had been undertaken for the spread of Christianity since the times of Constantine; and its effects were not confined to Ireland, but spread over Scotland and the north of England, and reached even to Germany. The popes, indeed, when aroused by the fear of a Tartar invasion, despatched an ill-contrived and hopeless mission to the sovereigns of Tartary, in order to avert the danger which threatened Europe, by converting them: but any real and disinterested zeal throughout the dark ages is chiefly to be found in individuals, who, like the ingenious but

fantastical Raymond Lully, were meditating plans for extending religion whilst the rest of the Christian world were careless and asleep.

The Reformation gave a revival to Popery itself; and as the Carthaginians sought to regain the resources which they had lost nearer home by founding a new empire in Spain, so the Roman Catholics endeavoured to counterbalance the loss of the third of Europe by extending the spiritual dominions of the church over the regions of the boundless and populous East. Of the Jesuits, with Bacon, regarding their talents and unwearied application, we can only speak with regret. "*Talis quum sis, utinam noster esses.*" "Seeing they are such, would they were ours." The Jesuits alone understood the power of education; but it shows the spirit of the body how differently they used that mighty instrument in Europe, and in the countries that were beyond the range of Christendom. Where they had to contend with the reformed, they raised up disciples not unequal to the contest; but where this motive was withdrawn, they soon showed that they had no great liking to education for its own sake, for all their arts were employed to train submissive, not enlightened disciples; and this is an error which Protestants as well as Papists may fall into. All men, good as well as bad, are fond of power, and they naturally, if there is no check over them, retain their disciples longer than is necessary, in the state of pupillage. How different would have been the resources of the Jesuits, and how much greater the renown they have justly acquired, had they taken the same pains to instruct their Asiatic and American, that they did for their European scholars; and how different would have been the condition, at this day, of their missions throughout the world.

The Reformation, of all religious revivals, least abounded in missionary efforts; the cause of which, though obvious, has not yet been sufficiently attended to and pointed out. Other changes of religious opinion were owing to the personal exertions of missionaries. The Reformation was spread chiefly by means of writings; nor otherwise, with the ecclesiastical and secular power united against it, could it so rapidly have penetrated the different countries of Europe. It was the first great manifestation of the power of printing, and, being an unexpected attack, no defences whatever were prepared, as in after-times, against its inroads. The use of so new and mighty an engine seemed to supersede for a time all other exertions; and the general mind, already stirring and awake, hailed with eagerness the new dawn of civil and religious freedom. Unfortunately the Reformation, necessarily controversial in its origin, continued, and almost ended, in controversy; and, immersed in disputes with the Church of Rome, and in dangers from the civil power, and in domestic strifes about standards of orthodoxy, lost first the spirit, and then the form, of sound doctrine, and its followers became equally unable and unwilling to proclaim that truth to others which they were forsaking themselves.

The revivals amongst the reformed, and their returns to the primitive doctrine and spirit, were local and sectional, and their efforts,

of course, were feeble and circumscribed; but they were operated by personal exertion and fervent preaching, and therefore possessed more of a missionary character than the Reformation itself; and though much less powerful at their centre, spread to a wider circumference, and exerted a remoter influence. The Danes deserve the praise of being amongst the earliest and most persevering of the Protestant nations in planting Christianity in foreign lands. But the plant has too much the air of an exotic still; it does not fully take root and imbibe its nourishment from the soil; it wants the strongest symptom of vitality, growth. No cause can prosper that is chiefly dependant upon foreign aid. External force may prop up a stationary and a sinking cause; but whatever spreads and flourishes, must have an interior principle of life.

How numerous were the converts of the Dutch, if we might believe the reports that were given of them; but when the Dutch dominion was withdrawn, how suddenly did numbers of the Dutch converts disappear. The Dutch, like the Jesuits, were doubtless contented, in many instances, with an outward conformity to Christianity; yet still it is striking how slight a hold even the practice of outward rites had upon multitudes, who quietly relapsed into the profession of Paganism. It is evident that primitive Christianity proceeded upon a different plan. It collected its converts into free societies, who were instructed by native teachers, trained to rely upon their own resources, not only in furnishing their own funds, but also in supplying the wants of others, and who, in assuming the form of a church, assumed at the same time the model of a missionary society, and became themselves the new centres from which light and civilization proceeded to still remoter regions.

The zeal, devotion, and activity of the primitive Christians seemed revived in the Moravians, who, scarcely escaped from persecution themselves, proceeded without delay to subject themselves to new trials, and like the forlorn hope of Christianity, chose the most desperate situations and the most degraded tribes to exemplify what Christianity might be enabled to do in more favourable circumstances, when it had succeeded where all things seemed to be against it.

The Wesleyans, after Christianizing the abandoned districts of England, and encountering the rage of their own savage countrymen, often backed by their civil or religious guides, the neighbouring magistrate or clergyman, have carried the same zeal, dexterity, and success, to the slaves of the West Indies, more docile than their masters; and to the savages of the remotest countries and islands, less infuriated and dangerous than the rude agricultural population of England.

In the Serampore Mission we might produce equal if not superior names to any of which the Jesuits can boast; superior to them even in the arts of education when applied to a half-civilized people, and incomparably above them in extending information amongst the general population of the country, and in the most important of all operations, the raising up of native labourers, and creating resources for their maintenance, in part at least, in the country itself.

The London Missionary Society, distinguished for its catholic spirit, and the largeness of its undertakings, has achieved one of the most visible triumphs of Christianity, in bringing so many islands into subjection to the mild law of the gospel; and the Episcopal Church of England, so long eminent for the numerous lights it has given to science, to knowledge, and to morals, is preparing to transplant that learning to the banks of the Ganges; and the Church of Scotland, after originating a national system of education at home, is laying the commencement of an admirable plan of instruction for the learned region of the East. In addition to the different religious denominations, each able from its own resources, if concentrated in any direction, for producing a wide and lasting effect, several single congregations, without extrinsic aid, and with a self-devotion worthy of the apostolic days, send out their own missionary or missionaries, supported by their private funds, and strengthened by their fervent prayers.

Independently of what Britain can effect, with resources far greater than any other nation has yet possessed, a new empire has come into the conflict, with all the energy of youth and freedom, and exulting in the consciousness of ever-growing strength. The Americans are eminently fitted for missionaries. The maxim is scarcely true when applied to them, that of all animals, man is the most rooted in the soil. They move over America as if they were already masters of that great continent, and revisit Europe as another home, and their original birthplace. They bring with them ardent hopes from the land where, in spite of many disappointments, hopes are most speedily and abundantly realized; and, accustomed to overcome the obstacles of nature, they engage with no less alacrity in the more stubborn contest with the perversity and prejudices of mankind. Their plans are admirably conceived, and in the course of being ably executed; and they are already receiving their due applause in the dread and detestation of the corrupt priesthood of the East, who deeply feel and sincerely express with what dangerous enemies they have now to deal.

If it be a duty to send the gospel to all nations, it cannot cease to be a duty because we have been unsuccessful in our efforts. The want of success should merely lead us to reconsider the means to be employed. Hume remarks, that, prior to experience, we do not know whether or not the throwing of a pebble against the sky may not produce the ruin of the world. Some with regard to missions seem equally to overlook the proportion between cause and effect, and expect that any efforts, however ill-directed, should be crowned with immediate success; whilst others seem to suppose that no efforts can be successful, that the Orientals never change their opinions, and that they will continue steadfast to the same errors and the same idols which they have worshipped ever since the earliest dawn of history.

But history itself might inform us that all nations have already changed their opinions. In China all modes of superstition are comparatively recent, the oldest, as far as they exist in that country, not being prior to Confucius, at least in their present form. If we

look for aboriginal rites in India, we can only trace some broken remains of them amongst the barbarians of the remoter hills, or in the depth of the undisturbed forest. Where are the idols of the countries to the west of the Indus? They are with the idols of Hamath, Arphad, and Sepharvaim. The beautiful deities of Greece are mingling their dust with the monster gods of the East, in irretrievable and indiscriminate confusion. Whatever obstacles may exist to the spread of Christianity, we cannot reckon amongst them, as of most importance, the obstinate tenacity with which men cleave to their previous opinions. No one need despair of converts since the orphan of Mecca has planted his victorious standards over the ruins of the thrones of Chosroes and Constantine.

Not only are religious opinions continually changing, but all religions at this present moment, with the exception of Christianity, are in a state of continuous decay; and not merely decaying themselves, but imparting their caducity to the states which uphold them; and so forcible and rapid is that decline, that it counterbalances both the tendency of society to improve, and of the numbers of mankind to increase. On the contrary, wherever Christianity exists, even in its lowest form, there is an augmentation of the numbers of mankind and an improvement in their condition, so that the balance between Christianity and the unchristianized portions of the world is continually changing; and whilst Christendom is filling with inhabitants, even to a dread, on the part of some, of an overflow, barbarous tribes are almost disappearing, and the Moslems are decreasing, and the far East is stationary, so that there is a provision making, even without the intention of Europe, for Europeans spreading their augmented numbers over the remotest shores of the world.

Independently of colonization, the new intercommunity of nations will efface ancient prejudices and national peculiarities. This has already taken place in Europe itself. The former French, were they to rise from the dead, must take their descendants for Englishmen; and the ancient English might have equal difficulty in recognising their descendants, though, like all insular nations, less subject to change from the influx of foreign manners. Increasing intercourse has its effects upon the remotest districts. Individual originality and national peculiarity have, from continual attrition, lost their salient points, and are wearing away. The same causes which have operated in Europe will operate on a greater scale, though more slowly, on the world at large. The Moslems are forsaking their creed, and, what is still harder, their dress; and Hindu rajahs quote Shakspeare and read the *Elegant Extracts*.

But the loss of old principles would merely produce demoralization, if no new ones were supplied. We are communicating to all the world our vices and our diseases; shall we withhold the remedies with which we are combating, and, we trust, successfully struggling against both? We are sending out missionaries of evil, the convict and the runaway, who are adding to the atrocities of savage warfare and of savage life. Their vices spread even faster

than themselves, and reach to tribes which the white man has not visited; and in a still more rapid and wider circle the diseases which are generated amidst the corruption and misery of European society, are spreading desolation and death in recesses where the name of Europe has scarcely been heard. It would be but common charity to send out physicians to these distant tribes, if they could be reached, to combat, with European remedies, diseases originated in Europe; and it would be most unchristian neglect not to send out the physicians of the soul to apply healing remedies to those moral diseases, the contagion of which, as a nation, we have been so instrumental in extending.

Protestant missions are only in their commencement, therefore we have not the means to judge fairly of their success. Success in missions also must be distinguished into two kinds; the gaining nominal, and the making real converts. We may compare the success of the gospel abroad with its results at home. The promised results are great and unconfined; the real results comparatively small and limited. Multitudes of nominal Christians in our land pay just as much regard to the precepts of the gospel, in all the real business of life, as they do to the injunctions of the Koran. If we number those who are really living under the influence of the gospel, success in proportion to the number of those who proclaim it may be found to be fully as great abroad as at home. Each missionary effort will be found to have had nearly as much success, and of the same kind and value, as they originally proposed to themselves.

The success of the Jesuits cannot be compared to that of any Protestant mission. Their aim was entirely different. What they asked of their converts, was not so much to embrace opinions, as to submit to rites; and if they became outwardly Christian, they hoped partly to influence them, and still more their children, whose training would necessarily be placed in their hands. They attempted, and they succeeded in gaining the consideration, and in some degree the favour of the higher classes, for their European attainments, by their politic habits of insinuation. It was not for their interest that the higher classes should become immediate converts. Whilst these retained their ancient superstition, they could afford the Jesuits a more effectual protection. As soon as the more powerful left their ancient belief, instead of helps they became hindrances to the mission, by the jealousies which they inspired as the natural heads of a new and rising sect. Thus the influence which the Jesuits had acquired amongst the wise and powerful, and which had forwarded their cause at first, contributed to overthrow it; for the political dexterity which had gained them friends necessarily raised up to them enemies in a still greater proportion. We cannot, on the whole, regret that the attempts of the Jesuits were not more successful. The experiment of christianizing Paganism had already been attempted, on a large scale, in the Roman empire, under the successors of Constantine; and the result was, as Mr. Coleridge justly expresses it, "Paganized Christianity." The success of the Jesuits in China would have ended in attaching a new load of

Pagan opinions and observances to that degenerate form of Christianity which was already labouring under an intolerable burden of them.

The Dutch, the lowest in character perhaps of Protestant missions, appeared to have that measure of success which they aimed at. Numbers, under their routine of superficial teaching, assumed the outward form of Christianity, which was all that could reasonably have been expected from their efforts. In many later instances the success has been beyond the means employed. The distinguished abilities of Dr. Carey succeeded beyond all reasonable expectation in the translation of the Scriptures into the languages of the East. The education conferred by the Serampore missionaries, by means of the circle of schools under their superintendence, was superior in kind to the education given to European children in the same condition in life, and was more favourably received by the natives, though there was a natural want of perseverance on their part, in availing themselves of the benefit to the utmost.

It is more difficult to judge both with respect to the number of converts and the influence which Christianity exercises over their lives. Neither at home nor abroad, at this present moment, have we reason to suppose that Christianity is enjoying a season of spiritual prosperity. It is rather a time of outward progression than of internal renovation; and a review of what has been done, both here and in distant countries, may more wisely lead us to place our trust in the Divine arm, which will never desert his own cause, than to form any very lofty and exaggerated notions of our present acquisitions. In some instances we have the encouragement to perceive that the success is far beyond the means. Amiable as the character was, and great as were the talents, of Henry Martyn, they are not sufficient to account for the striking and lasting impression which he produced on the Persians; and his short residence in Persia produced more fruit than a long life might have done, even with many prosperous circumstances attending it. Those who are last and least upon the missionary field have yet made a beginning; they have got what Archimedes required in order to move the world, a place where to stand and to erect their moral machinery, some influence over the native mind, and increased facilities for introducing new improvements and additional labourers from Europe.

Success in general will be proportioned to the means employed, and the efficacy of the means will depend upon the method of using them. The first efforts in all undertakings must be expected to be merely tentative. Resources are few, and there is a want of experience, in order to employ the scanty means to the uttermost. What was defective in the commencement is often unnecessarily prolonged, from the dislike of change; and the very proposal of improvements often appears to imply the censure of previous mismanagement.

In most instances it is the governed who force improvements upon their governors; but in religious enterprises the contributors are too well satisfied with having paid their subscriptions to give themselves any farther trouble or thought as to the mode in which these con-

tributions are expended. Yet on no subject is thought more required. The first requisite to lasting success is to act upon a system, and to be provided with a plan. Circumstances must modify that plan; but they who act upon a large scale, and through a considerable tract of time, will at last modify circumstances to their own purposes, and ultimately turn what might seem hindrances into helps.

The first object is to understand the nature of the country and of the people on whom a missionary society is intended to operate. The Americans afford excellent examples of missionary pioneers, previously exploring the country in which they intend to settle; weighing the advantages and the obstacles which present themselves, exhibiting a rare union of prudence and determination, and, whilst strictly acting up to their own principles, succeeding, at least for a time, in conciliating the minds of others; though it is not to be expected that this transient favour can last long, for it must be dissipated by the first success on the part of the foreign missionaries. These missionary travels are of double service, creating and deepening an interest at home, which is the true way to enlarge the resources of missionary operations, and at the same time discovering how these resources are to be best economized, by preventing fruitless expenditure, and by pointing out and discovering the true points of attack by which the country to be entered is assailable. Those, however, who have done such service as explorers, should continue their good offices as superintendents; and in many cases there might be an advantage in separating between the council and the executive, between those who laid down the plan and were watching the progress of its being carried into execution, and those who were filling up the outline, and engaged in the details. Many reports and evil surmises will arise against missionaries, which, being engaged in more important occupations, they little hear of and less heed, and which, even if they were desirous to do so, they could ill ward off; but these might easily be removed by one who was friendly to the mission, and yet not a party implicated in each of its transactions.

If a physician in Mahomedan countries should make the first survey, and propose the original plan, by his influence with the governors he would obtain a more favourable opening for a missionary enterprise, and then watch over its prosperity, without being identified with all its proceedings. He would also have greater facilities, by the access which his profession gives him, both to governors and families of influence, to secure and extend favour and assistance from the ruling powers, and to remove the more speedily any obstacles or stumbling-blocks that might be cast in the way. The employment of physicians as missionaries, which has only very lately and very partially been practised, has been attended, on the limited scale on which it has been tried, with yet happier results than could reasonably have been anticipated. It has opened a new fountain of humanity in the hard and selfish breasts of distant nations, to see the strange spectacle of a man, in imitation of his Saviour, "going about doing good," and healing the sick. Those who are insensible to the diseases of the mind, feel with

sufficient acuteness the sufferings of their bodies; and though missionaries may complain of the want of listeners, a missionary-physician has no reason to complain of the want of patients; nor has he reason to lament the want of success in treating the cases that are submitted to him. The healing art transported to a distance appears to assume new powers, and the reason is plain. Here medicine has to contend with inveterate debility, and can only hope, by the most successful treatment, to prolong a sickly existence. There the more rigorous life has already swept away those who were not possessed of the stamina of a vigorous constitution, and the physician has chiefly to attend to the cases where nature is ready to second his efforts, where disease is not inveterate, but accidental; not to mention, that our usual remedies come to distant lands with the advantage of new discoveries, and seem to resume the efficacy which they possessed when first invented, and before the body, like that of Mithridates, seasoned to drugs, and therefore blunted to their operation, had lost the sensibility which it possessed on their first and hitherto untried exhibition. Novelty also greatly augments the power of not the least potent of medicines, faith and hope.

What interest would the residence of an intelligent physician possess at Jerusalem; of one who was a physician indeed in the largest sense of the term, and wise in the knowledge of nature? We need such a commentator even for the Scriptures, an intelligent and resident spectator, to view and to record again the same natural appearances which were viewed by the sacred writers of old, that we may stand again in their position, see anew the same objects, and affix the same significance to their terms. What a benefactor he might be to the weary and superstitious pilgrims from distant lands, who might return home with prolonged life, and carrying with them the words of that life which will never end. The Moslems despise the Franks, but not the Frank physician. The caliphs themselves owed much of their fame and their intelligence to the Nazarene doctors, who communicated to them not only the art of healing, but much of the various knowledge of the Greeks. A Frank traveller is suspected; he is certainly seeking for hidden treasure. But a physician proceeding on the same path is revered; he is a benefactor, not a spoiler; he is culling simples to form some potent elixir; he has adopted the nobler part of the wonder-working art, not the secret of finding or making gold, but the mystery of prolonging life.

As the physician enables the missionary to gain immediate access to the hearts both of the young and the old, so the teacher, with the approbation of many who are unaware of the changes which he must introduce, is enabled to cut off the sources of error, and to implant the seeds of truth. Why is it that the present generation of idolaters still believe in their monstrous idols? It is because they have been educated to do so. All these superstitious are attached to the past, and have no other root in the present than what custom and education give them. They already exhibit the symptoms of decay, even with the Pagan education in their favour. An education founded on facts, even though it were not grounded on Chris-

tian principles, would unfasten the slight and relaxing hold which they yet retain over the minds of the multitude, and would speedily accelerate their destruction. It is a great improvement which is beginning to be introduced into education, the uniting the acquisition of reading and writing with the practice of some of the manual arts. By this no time is lost, and health is promoted.

The first of all the arts, and applicable to every condition of society, is the cultivation of the ground. How much would a few simple rules and improved practices alter the external comforts of the tribes amongst whom missionaries are labouring, whilst the improvement of the mind would proceed more rapidly along with the amelioration of their outward condition, and the more abundant supply of their temporal wants. The teacher also who is endeavouring to infuse common elementary knowledge into the minds of the young, has the best practice for obtaining that plainness of speech and simplicity of illustration, which will convey, in a tongue unused to express them, the truths of the gospel to those who are no longer young, but whose minds are still in the state of infancy, retaining the weakness of childhood without its pliancy.

The introducing agriculture, and the other manual arts into missionary establishments, would remedy one difficulty which frequently presents itself in affording employment and maintenance for new converts, who, in quitting their former creed, are often cut off from society and the means of existence, and in this way, without a new opening to enable them to provide for their own living, must become a burden and a discredit to the new society with which they have become connected. The amelioration of the soil around missionary stations, and improved methods of culture, would be attended with manifold advantages; it would give a visible reply to the objections of the most sceptical, of what use are missionaries? It would afford food and employment to those who are in temporary want of both, till new outlets could be found for the new converts, either from the ceasing of persecution against them, or from placing them in situations where their recent change does not excite the same enmity; and it would form a little colony, where Christian habits and Christian maxims prevailed, a moral oasis in the midst of the heathen wilderness. How great a change, in many missionary stations, would even an acquaintance with the best method of irrigation produce? There is sunshine to ripen any produce; all that is required is moisture, and the rock is as ready at the hand of art as at the rod of the prophet, to yield its secret treasure of waters, and to spread as it flows over the sand a profusion of fruits and flowers. It was owing to this art that the Arab dominion in Spain owed much of its prosperity and glory. The children of the desert, in their own burning regions, had been taught the economy of water; the same skill which produced a wretched garden in the Sahara, created a paradise in Spain; and to directing the streams which were descending from the snows of the Alpuxaras, we owe these magic wonders which Madame de Stael could never hear of without her pulse beating faster, "*Les orangers du royaume de Grenade, et les citronniers des rois Maures.*"

The employment of a few religious artisans, whilst they would tend greatly to the success of a mission, and to its speedier taking root in the soil to which it was transplanted, would, if they were possessed of a missionary spirit, add little to the expenditure. A gardener or practical agriculturist might be expected to do more than maintain himself; a physician, though so important to the mission, might also, in many instances, detract but little from the funds. These, however, are minor considerations; for a somewhat liberal expenditure, if judicious, is in the end the wisest economy.

A source both of economy and power is to concentrate the efforts that are made; it may present a more imposing appearance to have a number of stations dotted about in all parts of the world; but we have the example of the apostles, that the first object is to establish a church, to collect a number of believers, and to form them into a new centre, whence the truth may emanate in every direction around. In war nothing is so frequently fruitless as a victory, and it is the highest art of a commander to improve it to the utmost. In missionary efforts, success might be almost as fruitless, if advantage were not taken of it to the fullest extent, by bringing up additional resources, and completely occupying the ground that was gained. The fate of a battle often depends upon the reserve. One or two additional labourers on the missionary field might often terminate a long series of disappointments by a prosperous result. A little missionary colony would at once transplant Christianity into the region proposed to be ultimately occupied, and the children of the agriculturist or the artisan might form the missionaries of future years, inured to the climate, habituated to the mode of life and thought, and speaking the language with native facility. When a single missionary goes amongst a multitude of heathen, he has the whole tide of sympathy against the sentiments which he endeavours to introduce; the case is reversed when the heathen youth is brought to the missionary settlement, and placed under the social influence of Christianity and civilization. A small missionary colony would at once commence a Christian church; it would immediately become sacred ground, "a place where prayer is wont to be made," and where He who hears and answers prayer would interfere on their behalf, and would abundantly grant their requests.

The missionaries are availing themselves, with much intelligence and activity, of that instrument which is changing the world, the press. The Reformation was occasioned by tracts; and all other changes since, both religious and political, have been indebted to those swift and efficacious messengers, which, like the winged Hermes of the ancients, glide without impediment over land and sea. The operations of the Tract Society are one of the wonders of our times. Their little works are showered down upon every shore, if not quite as eloquent as the words of Ulysses, yet, like his, they fall thick as the winter snows, and no barrier has yet been found that can effectually repress the effect of these missiles. There is no tongue or speech in which their voices are not heard, nor does there seem any limit to their operations, except that which circumscribes

all human endeavours, the "*alte terminus hærens*," the limitation of funds.

Another great instrument for diffusing civilization and Christianity, is the spread of the English tongue. It is to be regretted that many natives are more anxious to learn English than the missionaries are to teach them, from the fear, it appears, by some missionary accounts, that these natives, when instructed, would only employ their knowledge of English in the pursuit of gain. It might probably so happen in several instances at first; but the demand for those who have a superficial acquaintance with English is not unlimited, the market would soon be supplied, and the premium lowered. Then the advantages of teaching English would remain when the disadvantages were removed. The Romans understood the art of governing rather better than the English, and met the desire of the provincials to be instructed in the Roman tongue. With them it might be matter of amusement, not of scorn or rejection, that even remote barbarians had some aspirations after Italian refinement or Grecian eloquence:—

De conducendo rhetore jam loquitur Thule.

Still remoter regions from Rome than the farthest Thule are now desirous of an acquaintance with English, and, if the English were wise, would be encouraged in this attainment, for with the spread of their language they would extend their glory and their commerce.

The true end of missionary societies, it must never be lost sight of, is to raise up native teachers and preachers. Until this point be gained, the foreign missionaries must address the natives "with stammering lips, and another tongue;" for though the words may be native, the idiom is sure to be foreign; and the missionaries will certainly continue to think in English, even when they are pronouncing the words of another language. This plain and obvious truth does not seem to have hitherto been sufficiently considered. Yet to perceive the difficulty, we have only to imagine a number of French apostles endeavouring, in broken English, to recall a heathen multitude of Britons to a sense of solemnity, and trying to infuse into their minds, through so distorting a medium, some knowledge of the truths of the Gospel. The actual engagement of a certain number of native teachers may serve indeed as an excuse, but not as a complete justification, for this important and obvious principle not having been carried more fully into effect.

The employment of well-educated native preachers supposes, in some degree, the erection of higher schools and colleges, and therefore presents the difficulty of finding sufficient funds and suitable teachers. But the employment of native teachers is itself a source of economy, tending to diminish the number, and of course the expenditure, of European labourers, whilst it would increase the efficiency of those who are actually sent. And the knowledge to be taught must in the first place be elementary, and suitable teachers for the elements might readily be found. The Kirk of Scotland affords a good example of scholastic instruction; the Church of England possesses a college on a large and liberal scale; and the

plan of Serampore was marked by great ingenuity and intelligence. What is desirable is, these beginnings should be pursued and extended; and that other denominations should make equal efforts for training up a body of native missionaries, possessed of the acquirements of Europe, and having greater opportunities than Europeans can possibly obtain, of familiar intercourse and ready sympathy amongst their own countrymen.

But if missionary societies do not raise up native teachers in abundance, without any one's instruction or assistance native heretics will rise up of themselves. Light and darkness are intermingling together, and new and foreign opinions, from casual intercourse with Europeans, will combine with old prejudices, and produce a new set of errors. Thus Gnosticism arose from the first dawn of Christianity in the East; and thus Manes united the Persian doctrine with the true principles and the purer tenets of Revelation. Thus the Sikhs in India have remodelled the opinions of the Hindus, in part, upon the more warlike creed of their Moslem conquerors, and have adopted the half of the Moslem religion, which consists of the Koran and the sword, rejecting the Koran, but worshipping the "All-Steel." The overflow of the English race from either side of the Atlantic would augment the confusion and destruction of the ancient systems, alike by their profligacy or their piety; even the outcasts, throwing contempt upon the idols, prepare the way for the reception of a new system of belief; for in many instances the native savages only wait for an example of their idols being despised with impunity, to cast them aside, and admit the superiority of that Power which has instructed the white strangers in so many arts of which they themselves are ignorant. The enterprise and rivalry of Europeans naturally tend to embroil the most distant nations in their quarrels, and shake the thrones of the native princes, already crumbling from their antiquity. Every new invention shortens the period which will make the whole world European; and, considering only human means, steam alone has brought us a hundred years nearer to the conversion of the world.

The advantages of missions are obvious, both to those who send missionaries and to those who receive them. The contributors to missions have the double advantage both of saving and of giving. Every step of progress that the world has made from the lowest scale of barbarism, is by saving; by preferring the future to the present; by making the acquisitions of the day go farther than the day itself; and by rendering the surplus of the gain of the former generation a bequest to the generation which is to succeed it. But this noble attainment often proceeds from an unworthy cause. The love of money often injures the individual as much as it benefits his species. In giving to missionary societies, the saving is not only profitable, but the motive is generous and ennobling. It solves the question of Who is our neighbour, in the manner pointed out by the Saviour, and brings into a nearness of affection those who are distant in place. It restores the dormant affinity of our common species, and embraces the whole family of man in a new and still more

elevated brotherhood. Some objects chiefly warm the affections, and others enlighten the understanding; but the cause of missions at once accomplishes both. The labourer who, from his hard earnings, spares a portion for the greater spiritual need of that distant brother whom he never saw, not only feels his heart warmed towards him whom he intends to benefit, but listens with an interest, unfelt before, to all the information he may receive concerning him. Curiosity becomes a loftier feeling, which exists after novelty is ended; and the head and the heart are alike actively employed in devising means to ameliorate the most distant tribes of the family of man, and in affording the resources which are to carry these plans into execution. If missionary efforts were attended with no other advantages, the benefits they confer upon the contributors were well worth all the sums that have been expended upon them. But they are "twice blessed." Every step abroad is also an advantage, even if the mission should proceed no further. The mere employment of a physician, the diseases that he removes, and the gratitude that he excites, were sufficient reward for any expense attending his mission. Every step in education well recompenses the trouble and expenditure attending it. Every communication of knowledge, even if it should stop short of the highest knowledge, should more than repay a benevolent man for any little sacrifices he might have made in affording light to others. But these are merely the commencements. With common prudence, there is no danger that the stream of beneficence, after a short and rapid course, should be swallowed up in the sands. We may rather anticipate that its progress will be like the beautiful description of the son of Sirach.

I also came forth as a canal from a river,
And as a conduit flowing into a paradise.
I said, I will water my garden,
And I will abundantly moisten my border:
And, lo! my canal became a river,
And my river became a sea.

God has raised Britain to a pitch of power and affluence unexampled in the history of mankind. Great as its prosperity apparently is, it is still greater than it seems; for its immense resources have never been fully developed. Those who are blessed are intended to be made a blessing. We were raised to the height of our present condition, not to abuse the gifts of Providence in luxury, but to disseminate the distinguished mercies which have been committed to us in trust, as far as the winds and the waves can waft the messengers of benevolence from our shores.

ILLUSTRATIONS OF SCRIPTURE.

GEN. xvii. 1.—“I am the Almighty God; walk before me, and be thou perfect.”

BLESSINGS may be long delayed, and yet not absolutely denied. Whenever they are supported by a divine promise, they are infallibly certain. More than twenty years had elapsed since the Lord had graciously declared to Abram, “I will make of thee a great nation, and in thee shall all the families of the earth be blessed,” and yet the child of promise was not born. But the word of the Lord could not fail, and it was then on the very eve of accomplishment. “And when Abram was ninety years old and nine, the Lord appeared unto Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and I will multiply thee exceedingly.” “And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee and thy seed after thee. And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, and all the land of Canaan for an everlasting possession, and I will be their God.” The seal of this covenant was circumcision, which Abram received in faith, assured that “God, who cannot lie,” would speedily perform his promise, and establish his covenant with Isaac. Difficulties, unquestionably great, presented themselves to the reflecting mind of Abram; but inspiration has told us, “He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God. And being fully persuaded that what he had promised, he was able also to perform; and therefore it was imputed to him for righteousness,” Rom. iv. 20—23. Thus he believingly, and obediently, honoured the gracious declaration: “I am the Almighty God; walk before me, and be thou perfect.” Let us, then, meditate a little on its sacred import, and endeavour to imbibe its spirit, that we also may tread in the steps of faithful Abram.

It is a command from God himself, *to adore him only*. However clear and just this command may now appear to us, it was far from being recognised as such when it was given to Abram. Polytheism then universally prevailed; and in ten thousand monstrous forms, it alienated millions from the love and worship of the only living and true God. His law, written at first on the hearts of all, and subsequently committed to writing as a testimony to his chosen people, and through them to all nations, solemnly declared: “Thou shalt have none other god before me.” But men “became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools. And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.” Rom. i. 21—23. And what were these idols but shameful caricatures of “the ever-blessed God?” What but the grossest libels on the holiness, justice, wisdom, and mercy of the God of salvation?

A greater insult could not have been offered to such a being; for "Who is like unto thee, O LORD, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders." Ex. xv. 11. Well, then, might he triumphantly exclaim: "I am the Almighty God"—for "I am the Lord, and there is no god beside me. I form the light and create darkness: I make peace and create evil: I the Lord do all these things." Isa. xlv. 5, 7. Nothing is too hard for the *Almighty*. At his footstool, then, humbly worship, and adore him only who liveth for ever and ever; who is "a jealous God and will not give his glory to another."

It is a command to *believe his word only*. What the Psalmist affirmed in haste of all men, was unquestionably true of all other oracles; for they were "lying oracles." They falsely proclaimed themselves the revelations of heaven; but were in truth the records of lies—the enigmas of avarice—the incentives to crime. "Vanity of vanities" might be written on the portal of their temple and the shrine of their sanctuary. Their priests were only the sons of deceit and the founders of vice—too much resembling the gods whom they served; and so were "all they that put their trust in them." It is when men, like Saul, forsake the Lord, that they have recourse to these refuges of lies, and esteem an endless series of lying wonders as an equivalent for the clearer revelation and "more sure word of prophecy," on which is written in indelible characters, "*Thus saith the Lord*." In all that is essential to our present happiness or future glory, the word of God is clear as the noonday sun; and it needs not the ambiguity of imposture or the verbiage of folly to heighten its worth. It is so plain, that "he that runs may read." Hence, "the entrance of thy word giveth light; the law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Believe it, then, and live, and be proof against every false way. Let every appeal be "to the law and to the testimony;" for, "if they speak not according to this word, it is because there is no light in them." And, happily, "the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." Deut. xxx. 14. Make it, therefore, a "light unto thy feet, and a lamp unto thy path." Let the prophets of the Lord, and the apostles of the Lamb; let the Saviour himself be your "Great Teacher." "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper;" believe in his Son, so shall ye have eternal life!

But the words, "walk before me," evidently mean *obey my commands*. This is the only test of implicit faith in his word; for "faith without works is dead, being alone." Though the moral law had not yet been proclaimed from Sinai, it had long been written "on the fleshly tables of the heart." It was frequently, indeed, obscured there by the traditions of men; and its subsequent publication amid all the terrors of the holy mount, was mercifully designed to revive its lustre, and impress its power on the consciences of all. His commands thus given, are "holy, just, and good"—the very transcript of Deity—and the mirror of God himself! Who, then, can "resist his will," when he says, "Do this and live?" And

yet, had we no other command, all the world must appear guilty before God! For who is able to keep the moral law; or who has not sinned before him? We, therefore, absolutely need an atonement for past transgression, and can never purchase heaven by any obedience of ours. Hence God appointed the ceremonial law and the right of circumcision, which was immediately enjoined on Abram, to teach the Jews this; and, through them, all other nations "for the obedience of faith." For this is now his gracious command, to which all that was ceremonial before was only preparatory and typical—"That we should believe on the name of his Son Jesus Christ, and love one another as he gave us commandment." 1 John iii. 22. And to obey this "is better than sacrifice, and to hearken than the fat of rams"—for no sacrifice but that of the atoning Lamb can take away sin. But this is infinitely efficacious; "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. ix. 14, 15. Thus "we have redemption through his blood, the forgiveness of sins;" and "being justified by faith, we have peace with God through our Lord Jesus Christ." And thus, by faith, "Abraham rejoiced to see his day; and he saw it and was glad." John viii. 56. But "as Abraham believed God, and it was counted to him for righteousness, so then they which be of faith are blessed with faithful Abraham." Yet forget not, that his faith worked by love, purified the heart, and overcame the world; for "seest thou how faith wrought with his works, and by works was faith made perfect?" James ii. 22.

Again, the words may be regarded as signifying *confide in my grace*, while you faithfully obey my commands. "I am the Almighty God; walk before me." Thus when Abram was disposed to complain that he had no heir, God was graciously pleased to promise Isaac, and to say: "Look now towards heaven, and tell the stars, if thou be able to number them: and he said unto him, so shall thy seed be." Gen. xv. 5. And he "who against hope believed in hope, staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." He confided in him. He knew his grace was infinite and his power almighty; and therefore he was confident, that he who had "promised I will be a God to thee and to thy seed after thee," could never forsake him or his. If, with prophetic eye, he beheld their long and grievous sufferings in Egypt, he believed the simple promise of God, "I will be their God," was all-sufficient: and in the language of Stephen, he heard God say; "and the nation to whom they shall be in bondage will I judge; and after that shall they come forth and serve me in this place." Acts vii. 7. Their enemies might for a time triumph, but God would eventually glorify himself in their destruction. Thus Abram may die, but his God lives, ever lives to verify his own word, and display his own grace. "Fear not," then; for "heaven and earth may pass away; but one word shall not fail of all that he has spoken." "My counsel shall stand, and I will do all

my pleasure," and "I will never leave thee nor forsake thee;" "We may then boldly say; the Lord is my helper, and I will not fear what man shall do unto me." Heb. xiii. 5, 6. And who ever repented trusting in him? Did Abram or Moses, Samuel or David, Hezekiah or Daniel? Assuredly not; for "blessed are all they that put their trust in him."

But the words, "I am the Almighty God; walk before me, and be thou perfect," plainly import also, *Rejoice in thy portion*. God had previously declared, "Fear not, Abram, I am thy shield, and thy exceeding great reward;" and now he calls upon him to rejoice in the glorious fact, "walk before me, and be thou perfect." Let no misgivings, no doubts harbour in thy breast. The command may appear severe, and trying to flesh and blood. Thou mayest be called to leave the land of thy fathers, or submit to a most painful rite, or even to part with the dearest object of earthly affection, for my sake; but all shall be well, even here, as well as hereafter. Only "walk before me, and be thou perfect," and thou shall find that "all the paths of the Lord are mercy and truth to such as keep his covenant and his testimonies;" and that "There is *no want* to them that fear him." Cares may arise, and enemies abound; but great and precious are his promises. How rich and inexhaustible are the following: "As thy days, so shall thy strength be;" and "the Lord will give grace and glory; and no good thing will he withhold from them that walk uprightly." Who then that realizes these words of grace, will not joyfully exclaim: "The Lord is my portion, saith my soul, therefore will I hope in him?" "He whom thou blessest, *shall be blessed*"—none can reverse it—none take it away. But it may be frequently renewed, and even enjoyed in richer abundance than before. Hence the necessity of living near to God, and of abounding in believing and fervent prayer—for Christ has said, "ask and receive, that your joy may be full," in perfect harmony with the divine command: "Open thy mouth wide, and I will fill it." To Abram and his seed, Canaan, with all its abundance, was promised as their inheritance; but we know that it was only a *type* of ours—that better country, that "inheritance incorruptible, undefiled, that fadeth not away, which is reserved in heaven."

To that our labouring souls aspire,
With ardent pangs of strong desire.

It is our *home*—our dearest friends are there—our richest bliss—who would not sing:

When shall the day, dear Lord appear
That I shall mount to dwell above;
And stand and bow among them there,
And view thy face, and sing and love!

"Absent from the body—*present with the Lord*?"

Who then is so rich, so happy as the believer? What portion is to be compared with his? The wealth of the Indies, the whole world itself, would prove a most wretched substitute for this! and yet how many satisfy themselves with ten thousand times less! and yet what

can be an equivalent for a *lost soul*? "Ten thousand worlds so bought, are bought too dear!" "Happy, then, art thou, O Israel, who is like unto thee!"

Finally, who would not choose the God of Abram for his God?—Who so gracious as He? Who so mighty to save? Why not adore his deity, believe his word, obey his commands, confide in his grace, and rejoice in the portion which he has promised? "In his favour is life:" and his frown is perdition. Heaven is but the residence of his glory, and hell the absence of his love; which will you *desire*? which will you *choose*? "To-day if ye will hear his voice, harden not your hearts;" lest he swear in his wrath; "*They shall not enter into my rest.*"

J. C.—M.

THE DUTIES OF DEACONS.

CHRISTIAN churches having been constituted by divine wisdom and goodness, their appointed officers must have their appropriate duties. This is obvious in relation to their bishops or pastors, and it is no less certain in regard to their deacons. Divine inspiration declares of this important office, "They that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." 1 Tim. iii. 13. This service in the churches, therefore, must be truly beneficial and highly honourable; and having, in two former papers, considered their scriptural office, with their necessary and desirable *qualifications*, our present design is to notice the *Duties of Deacons*.

In referring to the original appointment of deacons, as stated by the evangelist Luke, we learn, in a few words, the nature of their duties, from the expressions, "to serve tables," "in the daily ministration," especially in relation to necessitous "widows." Learned episcopalian commentators, both *Popish* and *Protestant*, biassed by their profession and support of a *hierarchy*, have laboured in endeavouring to show that "deacons are the lowest of the three orders of a priesthood;" declaring that "they are not *secular*, but *ecclesiastical* or *spiritual* officers, and that their duties therefore must be *spiritual* or *ecclesiastical*."

Dr. Whitby, one of the most moderate of these advocates of sacerdotal deaconship, may be regarded as an example of these classes of prelatial critics: he thus argues; "It seems unlikely that the apostles would have made this one requisite of the persons to be chosen, they should be 'full of the' extraordinary gifts of 'the Holy Ghost,' if their office had *confined* them to the ministry of the widows at Jerusalem. Being 'men full of the Holy Ghost,' and of that wisdom which enabled them to teach others, we cannot reasonably conceive that they were disabled, by their ordination to this office, from doing that work for which they were fitted, and, as it were, appointed, by these gifts of the Spirit conferred on them. In a word, it is evident from this history, that, before the ordination of these deacons, the apostles themselves were engaged in this work ;

for the treasures of the church were laid at the apostles' feet, and distribution was made of it 'according as every man had need.' This distribution, therefore, must be made by them who had this treasure in their hands; and therefore they appoint these seven over this business, to ease themselves of this trouble, that they might give themselves 'more entirely to prayer and the ministry of the word.' Now, surely, that work which the apostles personally performed for a season, must be consistent with their commission to 'teach and baptize all nations.'"

Those who are convinced of the sacerdotal character of deacons by this reasoning of that learned commentator, must be persons of extremely shallow minds, or powerfully prepossessed in favour of his notion, in opposition to the doctrine of the apostles. Its weakness will clearly appear from the following remarks of "the commentator of this age," as Mr. Scott has not improperly been called, upon these reasonings of Dr. Whitby. With his usual candour and sacred regard to the words of inspiration, even when they strike him as contradicting his own canonical formularies, having quoted the greater part of the above words of Whitby, he says:—

"This statement does not prove what the learned author seems to have intended, that the deacons, *as such*, were appointed to preach and baptize: but, to me at least, it renders it highly probable, that some of the seven were previously ministers or evangelists, and that they spared time from the ministry of the word for this service, as the apostles had done before the appointment of these assistants. Some of the fathers assert that they were all of the number of the seventy disciples; but of this there is no other proof. In the abundance of spiritual and miraculous gifts communicated at this favoured season, it is highly probable that many were thus qualified for important services who had not at present a call or opening to perform them. The apostles, in counselling the church, make no distinction between such as had been employed in the ministry and others: and probably some of each were chosen. Stephen and Philip, we may suppose, were of the former; and when Stephen was martyred and Philip fully engaged at a distance, others might be chosen as deacons. And it appears to me very likely, that, both at this and future periods, many who were appointed deacons in the first instance, afterwards became evangelists or pastors; and when they were fully employed, other deacons were appointed. It is evident that they were appointed to take care of the property of the church, and not to the *pastoral office*. It seems undeniable, that they were appointed solely to take care of the temporal concerns of the church, and not, as deacons, to preach or to administer sacred ordinances, except by assisting the elders or bishops, as some think they did, in distributing the bread and wine at the Lord's Supper."

Luke, however, in the apostolical history, represents some of the deacons as preachers; and we rejoice in that information, as many of the deacons in our congregational churches are frequently, and with evident token of the divine blessing, employed in that good work. Such engagements may be performed with incalculable advantage by gifted brethren, who are not fully qualified for the

pastoral office, or whose stations, in dispensations of Providence, seem appointed in wisdom and mercy for other and peculiar departments of the kingdom of Christ.

Dr. Doddridge judiciously remarks on the fact of Stephen preaching—"It appears plainly from the foregoing history, that it was not as a deacon that he preached: but the extraordinary gifts of the Spirit he received, eminently qualified him for that work. And no doubt many Christians, not statedly devoted to the ministry, and whose furniture was far inferior to his, would be capable of declaring Christ and his gospel to strangers, in an edifying and useful manner, and would not fail accordingly to do it, as Providence gave them a call and an opportunity."

Deacons, however, have appropriate official duties, and these may be regarded as of two classes, some being *special*, and others *general*: upon each of these we will proceed to offer a few remarks.

First, the *SPECIAL* duties of deacons: these are "to serve tables."

1. *The table of the Lord.* Deacons are to make provision for the decent administration of the Lord's Supper, by furnishing the bread and wine, with all the necessary appendages of the Lord's table, assisting the pastor also in the administration of the elements to the assembled church. Such appears to have been the custom of the primitive deacons; in like manner as some of the apostles of Christ, by the appointment of their Master, made preparation for the due celebration of the Passover. Every one will perceive at once the propriety of these arrangements devolving on our deacons, thereby relieving the pastors of our churches from matters of secular detail uncongenial to their habitual occupation.

2. *The table of the poor.* Collections for the temporal relief of the poorer members of the church are usually, if not universally, made after the celebration of the Lord's Supper; and what time so proper to contribute to the relief of those who need? or who so proper to take charge of the treasure, distributing it, or aiding the pastor in its distribution, as the deacons? In large churches, having numerous poor, it may be difficult, or even impossible, for the pastors to visit every one, especially in our days of extraordinary activity and incessant calls into public engagements, so as to ascertain the circumstances of all those of the members in distress; and this ministry of mercy devolves, with amiable propriety, upon the deacons, whose services, in this respect, often confer numerous benefits, in various other ways, to widows, orphans, and poor Christians.

3. *The table of the pastor.* This is generally regarded as forming a part of the charge of the deacons; and, indeed, they being the keepers or guardians of the treasure furnished by the church, the support of the bishop falls necessarily within the proper duties of their office. Settled pastors in our numerous churches depend greatly on the valuable and efficient services of their deacons; and no small degree of their comfort, honour, and usefulness in the ministry of the word, particularly if they have families, may be attributed to their wisdom, diligence, and generosity. They are the persons to call forth and direct the liberality of their brethren, and

to arrange all pecuniary matters for the remuneration of their devoted and faithful pastors; and on the slightest view of the case, it will at once be evident, how requisite it is that they should possess the qualifications described by the apostles, and particularly those expressly mentioned by the inspired pen of Paul in his epistle to Timothy. If deacons are not possessed of these excellencies, but are influenced by a niggardly, parsimonious, and illiberal spirit, serious privations may be endured by their ministers, and suspicion, with want of esteem and confidence, will naturally be engendered, which can scarcely fail to prey upon the hearts of the servants of God, and lead even to embarrassment and occasion reflections on the holy cause of the Redeemer. On the other hand, generous deacons, acting in co-operation with, or rather leading, a liberal people, have always found means to satisfy the reasonable requirements of faithful, prudent pastors, supplying their necessities, sustaining their labours, and thus contributing to the contentment, happiness, and usefulness of their beloved ministers, and to advance, in continued prosperity, their various departments of the kingdom and glory of our Lord Jesus Christ.

Secondly, the *GENERAL duties* of deacons. Besides the services already enumerated as specially devolving on the deacons of churches, a moment's reflection will lead to the recognition of others, less obligatory, perhaps, and of a more general nature. Some of these, for the welfare of the churches, will necessarily change with the differences in times and countries, and the revolutions of divine providence. It is not, therefore, possible, even if it were desirable, to enumerate and express them: we may, however, mention a few particulars, which will suggest others to deacons themselves, and also to the members of our churches.

1. *Examination of candidates for church fellowship.* Various are the modes by which new members are introduced and received into communion in our religious societies, as no specific plan or rule is laid down in the New Testament. Some are admitted by means of verbal statements of their religious experience and belief, made before the assembled congregations or meetings of the members in communion; others by means of letters to the churches, detailing the rise and progress of religion in their souls; and in some cases by the representation of their religious experience, communicated by the pastor; but generally, except in the cases of those who bring letters commendatory or of honourable dismission from other churches, accompanied by the testimony of one or more of the senior members, after conversation with the candidates. Such inquiry and conversation the deacons are usually appointed to make; not so much as a part of their diaconal duty, as because of their official relation to the churches and their pastors, and especially on account of their reputed wisdom and christian experience. None are therefore considered more eligible for the responsible and important service of thus recommending the admission of new members, and it is consequently looked upon as a part of their duty. Private members, of matured religious character, are also qualified for such services, and should be employed, as they possess gifts

which, if called into exercise, may eventually fit them for the deacon's office.

2. *Visitation of the sick.* While this may not be directly considered a part of the duty of deacons, in many instances such a merciful service arises out of their beneficent ministry, as their duty connects them with the necessitous and afflicted poor. Many, therefore, are the visits of mercy which are paid to the sick by the deacons, as well as by the pastors of our churches; and to aid them in their pastoral labours, this also is, for that reason, looked upon as a branch of their occasional official service.

3. *Management of local charities.* Christian churches are formed, not only for their own religious edification, though this is one of their great objects, but for the benefit of the world. That which Christians are *personally* in relation to society, they are, in a more eminent manner, as organized churches: they are designed to be "the light of the world" and the "salt of the earth." These obligations are felt by Christians, and hence the numberless private charities and public institutions originated and sustained by the disciples of the Redeemer. Sunday-schools, Christian Instruction societies, village and county missions, and various other means of extending the kingdom of God, generally obtain their wisest and most generous supporters in the deacons of the several churches. For though they may not all be able personally to take a part in the direct agency of such institutions, their countenance and their counsels, their patronage and their prayers, are invaluable in promoting their efficiency and prosperity.

4. *Support of religious institutions.* Deacons, as the most experienced, and, in many cases, the most wealthy or liberal in our churches, are generally the most active and influential in promoting the support of our more distinguished institutions. Home missions, colleges, colonial and foreign missions, are much indebted to our noble-minded deacons; for though their direct diaconal duties do not formally impose services or obligations of these kinds, yet such works of evangelical benevolence and philanthropy may be justly expected from those who rank amongst the more eminent and distinguished Christians in our churches: and, in fact, every part of our beloved country, and every country throughout the world, have been benefited largely and incalculably, under the blessing of God, by the wise, generous, and disinterested labours of our honoured deacons.

ELECTION OF DEACONS. Probably a few words may be expected on another point—the mode of choosing deacons. Little, however, need be added on this subject, because we possess the *rule* and *practice* of the apostles: they said, "Brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Acts vi. 3. Election by ballot, in a large church, the names of the male members having been first published, is generally regarded as the most discreet and satisfactory plan; and as to the number of deacons, that will depend on the number of church members and other circumstances. As to their appointment to office, this usually takes place at a special public

service which has been found highly instructive ; as, on such occasions, the apostolical constitution of our churches, and the nature and duties of the deaconship, with the claims of the officers upon the esteem and affection of their fellow church members, are beneficially brought before the assembled congregation : if the services of neighbouring pastors be obtained, not only will the church be edified, but greater publicity will be given to the holy laws of God our Saviour.

Christian temper, "the mind which was in Christ Jesus," should especially be cultivated by the deacons of our churches. This, however, has not here been insisted on as their peculiar duty, because they have been chosen on account of their supposed possession of this in an eminent degree. No argument need be employed to show how necessary it is for the most cordial union of mind and sentiment to exist and be cherished between the pastors and their deacons. Such union is essential, especially to the happiness of the pastors, and not less so to the peace and prosperity of the churches. While, therefore, the pastors duly honour these servants of Christ, their brethren and colleagues in office, equally chosen by the churches with themselves, the deacons will encourage and support their pastors, with generous fidelity, tenderly and liberally consulting their comfort and happiness, especially in seeking to secure the affectionate attachment and pecuniary contributions of all the members, that so, in answer to their united prayers, they may "stand fast in one spirit, in one mind, striving together for the faith of the gospel," Phil. i. 27 ; and, "walking in the fear of the Lord, and in the comfort of the Holy Ghost, may be multiplied." Acts ix. 31.

STRICTURES ON THE PROBABLE UNION OF ROMANISTS AND PROTESTANT DISSENTERS.

(To the Editor.)

DEAR SIR,—At the late Annual Meeting of the Association of Ministers and Congregations to which I belong, there was a very animated discussion, which ended in the *unanimous* adoption of some resolutions, by this time forwarded to you by the Secretaries, for insertion in your valuable periodical.* It was felt by several of the gentlemen present, that a more full declaration of the reasons which induced them to pass those resolutions, than could be drawn up in that meeting, was desirable. As I had taken as large a share as any in the discussion, and scarcely any thing in my views was objected to, I was requested to prepare a statement of them, *as my own*, for your pages. Though, to avoid egotism, I may use the plural number, and be conscious of my brethren's *general* agreement, I *alone* am responsible for these opinions.

The subject of discussion was the probable union of Romanists and Protestant Dissenters in the RELIGIOUS FREEDOM SOCIETY. Though, in other respects, its constitution and objects, so far as known, are

* Vide Transactions.

cordially approved, this close connexion with Romanists appeared an important and a novel measure, of which the public have had scarcely any notice, to which strong objections present themselves, and which should be supported by powerful reasons, if it be indeed justifiable.

This connexion appears not to have been contemplated by the respected projectors of the institution. The third of the *fundamental resolutions*, as proposed in the plan of the society, published in the *Patriot* of Nov. 12, mentions, among the evil results of state establishments, that they “*render the religious union of Protestants impracticable.*” That expression we hailed on two accounts. It showed that Romanists, though not expressly excluded, were *not invited* to join, since to them the religious union of Protestants could not be supposed an object of desire. Their party has always done its utmost to prevent it. Again, it kept alive attention to *union* as an ultimate object, reminding us that the *equality* more directly aimed at by the Society, derives its chief, if not its *only* value, from its tendency to promote the other. In all the articles in the *Patriot* newspaper on this society, whether as *projected*, or as *formed*, from the first mention on Nov. 12 to May 9, while union with liberal *churchmen* was repeatedly and justly advocated, there was not the slightest hint of the admission of Romanists being contemplated. The highly respected editor of that important journal, (who is also the corresponding secretary of the Religious Freedom Society,) in a speech delivered at Shelton, in the Potteries, Staffordshire, and reported in the *Patriot* of Jan. 24, expressly said that the framers of this Union “*did not seek the co-operation of those who did not profess the principles of Protestantism.*” But when the plan, as settled on Feb. 6, appeared in the *Patriot* on April 15, it was observed with a degree of apprehension by some, that the mention of “*the religious union of Protestants*” was omitted, the clause now standing thus: “*prevent religious union between the favoured and the excluded sects.*” On May 9, the ambiguous expression, “*too catholic,*” in the last paragraph of the leading article, was a little ominous; but on May 13, it seemed still to be represented as a *Protestant* society. At the dinner, however, on May 15, the *chairman*, in stating the difference between this society and that “*for the Protection of Religious Liberty,*” is reported, in the *Patriot* of May 16, to have said, “*the latter society, as its name imports, is confined to Protestants;*”—“*we take a wider scope.*” And in the *Patriot* of May 23, in an extract from the *Christian Advocate*, printed without comment, it is said, “*the Religious Freedom Society will ere long attract to its support all men, of whatever denomination, Protestant or Catholic, Episcopalian or Congregational, Methodist or Quaker, who recognize the injustice,*” &c.—(page 346, col. 4.)

It appears then distinctly, that Roman Catholics are admissible to the society; that some are expected to join it, or have joined it already; and that there is not in its constitution any thing to prevent their accession in large numbers. On July 30, 1838, Mr. O’Connell offered to vote against the annual parliamentary grant to Maynooth,

as being *in violation of the voluntary principle, which he supported*; and many Romanists, no doubt, have the same feeling, and might join the society. The fact is, then, that the Religious Freedom Society, projected by Protestant Dissenters, and advocated for months as a *Protestant union*, is, in truth, a union of *Romanists with Protestants*.*

To this constitution of the Society, the following serious objections present themselves:

1. However the political depression of Romanism may at times induce its adherents in a particular kingdom, and however the generous impulses of disinterested philanthropy may lead individual Romanists to labour for the civil equality of all religious parties, Romanism is *inherently* and unalterably inimical to freedom of thought and action in religion.

2. Some Romanists, in perfect consistency with their avowed principles, have recently and publicly manifested a desire to abridge the legal and just liberty of Protestants to argue against and expose Romanism. See the Sermon preached by Mr. Walker, the able Romish Priest at Scarborough, at the opening of their new church at Leeds, last autumn, as reported in the *Catholic Magazine* for February.†

3. It has already been publicly acknowledged that the pursuit of the same political objects by Protestant Dissenters and by Romanists, during the last fifteen years, has tended to abate or prevent, in many minds, a just sense of the real character of Romanism, as declared in the Holy Scriptures, and confirmed by undeniable history and existing facts, and, of course, to prevent, in some degree, such expressions of a scriptural hostility to Romanism, as are now of peculiar importance. This incidental evil attending the simultaneous, *though separate*, pursuit of the same political objects, will inevitably be more directly promoted, if they intimately share each others counsels, and co-operate in *the same society*. Though we should not in the least

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abstain from labouring for a good object, because Romanists also labour for that object, it seems far better that Protestants and Romanists should make their efforts to advance religious freedom *separately*. In this way they will probably not be less, but *more* successful; and thus it was that they gained their most signal success in the repeal of the Test and Corporation Acts, and in the Roman Catholic Relief Bill, in 1828 and 1829.*

4. As the proportion of persons who can be recognised by us as genuine Christians is immeasurably smaller among the Romanists of the United Kingdom, than among the Evangelical Episcopalians, and some other bodies, most of whom will be disgusted by so close a confederation between Protestant Dissenters and Romanists, it must retard in those quarters the progress of christian union.

5. The infraction of religious liberty, by Romanists, is said to be of frequent occurrence in Ireland, although contrary to law, and may require the interference of this society for its prevention. The promotion of religious liberty, in many parts of the world, is obstructed and opposed chiefly by Romanists, acting in the spirit of their system. Therefore the efforts of the society to extend religious liberty in various directions may be enfeebled and fettered by the intermixture of Romanists.

6. The Romanists have already an organization of great power in their *hierarchy*; and one, it is probable, more powerful still, in the Order of *Jesuits*. They are sufficiently numerous and important to form a voluntary society *among themselves* for the promotion of religious freedom. Wherefore no injury would be done to them by an exclusion from the Religious Freedom Society; whereas, if numbers of them should join it, their own close organizations may be employed, by means of those members, to influence the more open one of that society.

This consideration has received additional strength from the proceedings at the general meeting of the Catholic Institute of Great Britain, on June 5, at the Freemasons' Tavern, as related in the Morning Chronicle of June 6.

7. As the Romanists in the United Kingdom greatly out-number all classes of Protestant Dissenters and Methodists taken together, and, with the exception of the Episcopalian Protestants, and, possibly, of the Church of Scotland, include many more persons of rank than all the rest, there is a manifest possibility of their exercising a preponderating influence in the society.

8. As one of the objects of the society is to promote the return of what are considered suitable members to Parliament, the free admission of Romanists may lead to the recommendation of numbers of these to constituencies in which Protestant Dissenters are numerous and influential; and the election of such nominees may increase an important party in the legislature, to be wielded under the influence

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of auricular confession and an irresponsible priesthood, whose hierarchical government is essentially despotic.

9. In the progress of legislative measures for promoting national education, it may be necessary to withstand, in this country, the wishes of the Romanists, whose mode of regarding the Holy Scriptures differs so materially from that of Protestants.

10. The civil equality of all sects can only be safely pursued along with the *eradication* of Romanism. And the liberties of mankind cannot be secured without that which the sacred Scripture has promised, the entire abolition of the Papacy.

All the above considerations were distinctly mentioned in the meeting which passed the resolutions, already handed to you; and each of them had some influence in producing my concurrence in that measure. Some considerations on the other side were also mentioned; but these I do not state at present, as they certainly appeared to me of far less weight; and it seems to belong to those who are better acquainted with the society, to show on what grounds this important deviation from the original plan was made, and how the objections to it may be answered.

I had intended to add more of the sentiments expressed in the meeting, and some additional remarks: but what is now done, along with the resolutions, may be sufficient to open a discussion. Hoping that it may issue in some useful measures against Romanism, whatever may be the judgment ultimately formed concerning the admission of its adherents into the Religious Freedom Society,

I remain, dear Sir,

Yours, with cordial respect,

A MEMBER OF THE NORTH RIDING ASSOCIATION.

REMARKS ON A CRITICISM IN A RECENT ARTICLE.

“Lo I am with you alway, even unto the end of the world.”

MATTHEW XXVIII. 20TH VERSE.

LOOKING at a critique in pages 361 and 362 of your number for June, I was exceedingly grieved to read the following amongst other equally startling expressions: “We should at once deny that this promise [Lo I am with you alway, even unto the end of the world] has the least reference to any minister now alive, to any one who ever shall live, or any who has lived, except the apostles themselves.” Surely the writer of this, to me, most extraordinary statement, cannot have fully considered the passage on which he animadverted. Whether that be the case or no, I think it but just to the cause of God and of truth, to confront it with an extract or two from the observations of Dr. J. P. Smith on these important words of the departing Saviour, as given in his “Scripture Testimony to the Messiah.”

With regard to the phrase rendered “the end of the world,” after showing from various arguments, that the same words, occurring

in the parables of the tares and of the fish, must necessarily there refer to the final consummation of all things, and that in Matt. xxiv. 3. the disciples used them, under the influence of Jewish prejudices, in the same sense, Dr. S. concludes with these words; "(1st.) It is *not* obvious that our Lord is speaking of miraculous aid and gifts, but it is, on the contrary, abundantly manifest that he is speaking of no such thing, but altogether on subjects which are the common duty and privilege of the christian church in all ages; his own supremacy, the diffusion of the truth, and the universal obligation of mankind to yield him full obedience. (2.) We have already shown, by evidence to which a truly serious inquirer will give its just weight, that the nature, ground, and reason of the promise, so far from confining it to the age of the apostles, oblige us, by all the rules of fair interpretation, to regard it as intended, by its blessed Author, to reach through every period of time, till all the ends of the earth shall see the salvation of our God."

Sorry should I be to see this most cheering promise wrested from the hands of all the ministers now alive, and from all who ever shall live, and I trust that this brief notice will induce some one to favour us with a more enlarged dissertation, fully warranting us to cherish in our hearts the animating assurance that Jesus, our exalted Lord, will be with us "*all the days,*" as good M. Henry has it, in days of light and days of darkness, in days of prosperity and of adversity, in days of health and in days of sickness, in life and in death. Amen, blessed Lord! we want no more.

T. K.

CLAIMS OF THE METROPOLIS CHAPEL BUILDING FUND.

(To the Editor.)

I HAVE lately observed in the *Patriot* newspaper several inquiries respecting "The Metropolis Chapel Building Association;" and, with some satisfaction, that though insinuations have been made respecting the efficiency of its Committee, a defence of its apparently tardy movements has been offered.

The whole question, however, is one deserving of being submitted to the attention of at least your town readers, and it is not without its claims on the attention of your country friends, in a form likely to obtain a more serious consideration than could be expected from an article in a political journal. The "paper" is usually taken up for information on passing events, and it is seldom that the discussion of a grave and serious question obtains the attention through that medium which it may justly merit. May I solicit a short space in your pages for a few remarks on this great and pressing subject; the "claims of the metropolis?"

It would be a waste of your space and the time of your readers to enter into any calculations on the amount of the deficiency of the means of evangelical instruction existing in this great city. You have furnished in your own pages a statement so complete and satisfactory

that nothing remains to be needed on that point, but most earnestly to intreat your readers to give those statistical tables a careful and devout examination. The result of your calculations is, that there are *eight hundred and ninety-eight thousand two hundred and forty-eight* responsible beings around us without the means of attending the preaching of the gospel. Allowing liberally, as you do, for the aged and infirm, young children and others, who may be so situated as not to be able to attend a place of public worship, there are still the appalling number, at least, of *two hundred and fifty thousand souls* without that religious instruction which our Lord Jesus Christ has appointed as the means of conversion and sanctification.

It is of no use *our* shuffling the question, on whom devolves the duty of providing, so far as is possible, for the spiritual welfare of this vast multitude. As Congregationalists, we believe that Christ has devolved on those who by his grace have been saved from sin and death, the privilege and honour of being his servants in the conversion and salvation of others. However incompetent they may seem to be—however insufficient they feel themselves to be—it is to them that he says, “Go into all the world and preach the gospel to every creature;” and then justifies the propriety of such a commission, and silences all objections by the explicit declaration, “And I am with you always, even to the end of the world.” Not that the duty is more binding on us than on other denominations of Christians, but that whilst they think that the “state” should provide the means of meeting this awful amount of destitution, we think, and we avow it, that we ourselves, as the disciples of Christ, ought at least to attempt it. Others may shelter their consciences by charging the state with a criminal neglect, but we can make no apology, unless it be that we can avow before our Lord and Master that we have not the means. Surely, however, such a plea will not be put in, and it is unnecessary, therefore, that I should offer one remark in reply.

I cannot say too much of the amount of benefit in this state of things that has resulted from the domiciliary labours of the Christian Instruction Society, the London City Mission, and the District Visiting Society. They furnish, unquestionably, the means of religious information to a vast mass of our fellow-citizens. But so far from these societies being a substitute for the one on whose behalf I am now writing, their very success and their increasingly extended efforts furnish the most powerful argument in support of my appeal. Awaken the attention of men to the subject of religion, and nothing can be a substitute for the public worship of God, and the divinely instituted means of our edification in the faith and hope of the gospel. The one is as the preaching and baptism of John, the other, as the gospel of the grace of God in Christ Jesus. The one is to prepare the way of the Lord, the other to make him manifest unto the sons of men. These societies are of incalculable importance, and perhaps, without their aid, comparatively little would be effected by the mere building of places of worship, since those for whose benefit they are erected, are at present in that state of total indifference to religion, so alien in all their thoughts and affections to God and his Christ, as to preclude the hope, to any great extent,

of their being led to consider the things that belong to their peace, by such an effort. But with these pioneers, these heralds, there is not one district in this great city, however at present neglected and destitute, that might not furnish a large proportion of a congregation of a thousand people, out of that class that now never think of attending any place of religious worship.

The sanctuary is a centre from which must diverge every line of christian effort to evangelize the world. This is the fountain whence must proceed the streams to fertilize regions of dreary desolation. It is not possible, from the very constitution of things in the church as well as in nature, that any effort can long be sustained, and propagate itself, without something of the character of identity. All societies must languish from the want of support, and must waste the fruits of their labours where there is not a nucleus to which they can be attached. The uniform practice of the church, from the earliest period of its history, has been to unite together in the bonds of christian fellowship those who have believed, and to these the duty has been intrusted to care and pray for those who have not. "From you," says the apostle, "sounded out the word of the Lord." Let it not then be imagined, that domiciliary visitation is to be a substitute for the public administration of the ordinances of religion, and especially an apology for neglecting to erect, in every dark locality, a temple for God and his Christ; but, as is more reasonable, let the vigorous and effective efforts of these kindred institutions rouse the churches to provide a home for those who, by such labours, have learned that they are outcasts from God, and in fellowship with the church can only expect fellowship with Christ its gracious Head.

From a manuscript letter which fell into my hands early in the present year, addressed by the Committee of the Metropolis Chapel Fund Association, it appears that subscriptions, to be paid by instalments, had been promised to the amount of £5100, but of this amount only £2600 had been actually received. But the Association had rendered itself responsible, by the building of York Road Chapel and the purchase of Albany Chapel, to the amount of nearly £6000; thus placing the Association already in arrears to the amount of upwards of £3000. From a letter inserted in the Patriot newspaper, it is stated by a member of the Committee of the Association, that both the chapels now under the patronage of the Society afforded ample justification of the outlay, both in the numbers attending and the actual good which they were the means of doing. With such encouragement to proceed, the Committee, though cramped in its resources, has nevertheless directed its inquiries to two other localities, and in one has actually purchased a site for a chapel, but is unable to proceed from the want of funds.

Can these facts have obtained the consideration to which they are entitled? Do the professing Christians of London need to be told that a man that cares not for his own is worse than an infidel; that in neglecting to provide the means of religious instruction for others that are in ignorance, they are not only violating their own principles, but, by their neglect, contributing to the increased spread of

the most pernicious opinions, and the growth of the vices destructive alike of the social and moral interests of man. Do they need to be reminded that it is faith in Christ that saves and sanctifies the soul? that faith cometh by hearing, and hearing by the word of God? It would ill become me, Mr. Editor, to pass judgment on a body that has been amongst the first and foremost in voluntary and the most effective efforts to communicate the blessings of salvation by faith to a benighted world, and I am fully disposed to think that the subject of metropolitan destitution has not yet caught their attention. I trust, however, that the Association which has been formed for the express purpose of conducting these inquiries, and of providing a remedy for this evil, will not leave one stone unturned until the subject has obtained that notice, and by such efforts that sanction and support which on all grounds, both of fact and principle, religion and social order, of the authority of Christ and the obligations of the church, it is so pre-eminently fitted to demand.

Yours, &c.

IOTA.

* * The Rev. J. A. James has just published the *ninth* edition of his valuable book, "*The Church Members' Guide*," in the preface to which he has offered many important remarks and suggestions upon the present position of the Congregational Churches. We invite our readers' attention to the following observations on *Chapel Building*, in support of the appeal of our correspondent. —EDITOR.

"LET US BUILD MORE PLACES OF WORSHIP. It seems to be the present policy of the Church of England to build us *down* and to build us *out*. Its members suppose that our congregations continue with us, only because there are no Episcopalian places to receive them; and acting upon this mistake, they are multiplying chapels and churches, many of which are erected in the immediate vicinity of ours, for the purpose of drawing into them the people we have gathered. To prevent this we must keep pace with them in this blessed spirit of building. Enlargements, re-erectments, and new erections must go on amongst us, according to our ability, and with an energy in some measure resembling the Church of England. Town missions, &c., are all well in their place; but there wants something in addition, to gather up, consolidate and retain to ourselves, the effects which these means produce: and that something is the erection of places of worship. We must catch the building spirit of the age. We must *build, build, build*. * * * * We cannot multiply our persons, unless we multiply our places. We must not wait for congregations to be gathered, before we build: we must build to gather. * * * For this, money, much money, far more money will be wanted: we *must* give it. The time is come when nonconformists must prove their love for their principles by the sacrifice of property: and it is the only sacrifice they are now called to make for maintaining and extending them. There must be a liberality far above any thing we have yet witnessed. Nor must we allow our own denomination to be lost in the splendour and magnitude of foreign missions. I would not have a single shilling withdrawn from these to support dissent and multiply dissenting places of worship, but I would have dissenting places and congregations multiplied to increase the support of foreign missions. * * * We must bestir ourselves, and build more places; this I repeat, and urge again and again. And to occupy them we must send off, as a nucleus for the new congregations, colonies from such as are already large and overflowing. There must be no grudging of our members for this purpose. Congregationalism tends, if it be not watched, to Congregational selfishness. Ministers must be willing to part from their people, and the people from their ministers for this purpose. We must seek to *increase*; we have the means: there is room for us; and I believe God will bless the attempt."

R E V I E W.

An exact Reprint of the Roman Index Expurgatorius, the only Vatican Index of this Kind ever published. Edited, with a Preface, by Richard Gibbings, A.B., Scholar of Trinity College, Dublin. Rivingtons, London. 12mo.

The Beast and his Image, or, the Pope and the Council of Trent; with the Number, Name, and Mark of the Pope, and the Mark of his Name in Hebrew, Greek, and Latin; being a Commentary upon Revelation xiii. By Frederick Fysh, M.A., of Queen's College, Cambridge. Seeleys, London. 8vo.

THE words of Lord William Russell, a short time before his death, are remarkable, and expressive of the apprehensions of many in the present day:—

“As for popery, I look on it as *an idolatrous and bloody religion*. I therefore thought myself bound in my station to do all that I could against it. By that I saw that I should procure to myself such great enemies and so powerful, that I have been for some time expecting the worst; and, blessed be God, I fall by the axe, and not by the fiery trial.

“I did believe, and do still, that popery is breaking in upon this nation, and that those who advance it will stop at nothing to carry on their design. I am heartily sorry that so many Protestants give their helping hand to it; but I hope God will preserve the protestant religion and this nation, though I am afraid it will fall under very great trials and very sharp sufferings.”

In the deliberate opinion expressed by the dying patriot upon the popish system, we must own our reluctant concurrence; although we are thankful to add that we do not share in his fears.

On that system the two volumes before us are calculated to throw some light, the one from its adduction of the *ipsissima verba* of Rome; the other from the collection of some of the most appalling facts in her history. The former of the two (Mr. Gibbings' reprint) is the greater favourite with us, inasmuch as from her own lips proceeds, in our view, Rome's deepest damnation. For the same reason we approve most of all of that chapter in Mr. Fysh's work (the third in the Second Book) in which he has given some well known extracts from the moral systems of the Jesuits, the very announcement of which is enough to shock any conscientious mind. Such things have but to be published and understood to ensure the triumph of Protestantism. The best service, therefore, which any man can render to the cause of revealed truth in this matter, is to let popery speak for herself; and by extracts from her canons, bulls, decretals,

and authorized formularies to show what she is. This we conceive infinitely more calculated to gain the end desired than the speech-making *croisade* to which some glib-tongued spirits in the present day are so partial—the reference *ad nauseam* to fire and fagot atrocities which are never, we trust, to be re-enacted—and the tracing of far-fetched and ever-changing analogies between the events of ecclesiastical history and the dark figures of prophecy.

This Mr. Gibbings' valuable book does. In reprinting the Expurgatory Index of 1607, from the second edition of 1608, endorsed with the sign manual of John Maria Brasichellen, a confidential officer of the holy see, and the *imprimatur* of the Vatican, the editor enables us, upon Roman Catholic showing, to judge what popery is. A very common mistake with regard to these Indexes published by the highest Romish authority, we take this opportunity to correct—namely, the confusion of the Expurgatory with the Prohibitory. The Prohibitory are very common, by which generally *all* the writings of the denounced, &c. are unsparingly and without exception forbidden: whereas the Expurgatory are extremely rare, and denote usually the elisions and emendations to be made by the faithful in reading works in other respects approved.

The distinction will be at once perceived by the insertion of the rule which governed either case.

“Heresiarcharum libri, tam eorum, qui post prædictum annum hæreses invenerunt, vel suscitaverunt, quam qui hæreticorum capita, aut duces sunt, vel fuerunt, quales sunt Lutherus, Zuinglius, Calvinus, Balthasar Pacimontanus, Schwenckfeldius, et his similes, cujuscunque nominis, tituli, aut argumenti existant, OMNINO PROHIBENTUR.”

“Libri quorum principale argumentum bonum est, in quibus tamen obiter aliqua inserta sunt, quæ ad hæresim, seu ad impietatem, divinationem, seu superstitionem spectant, à Catholicis Theologis Inquisitionis generalis AUCTORITATE EXPURGATI, concedi possunt.”

We say that the Expurgatory Indexes were rare—they were hard to be procured, and designedly so. It was the policy of the court of Rome to keep instructions of this nature as close as possible; hence they were allowed to be printed, published, and sold only by certain specified parties. But how, then, it will be asked, were the expurgations to take effect, and the minds of the faithful to be guarded against the subtle insinuation of error? That task was committed to the officiating clergy in each place—“*ecclesiasticis, prælatis et cæteris qui huic muneri exsequendo speciatim à nobis ordinabuntur.*”

But this particular Index is further rare, because, in addition to being the only one of the kind published, it was quietly suppressed a short time afterwards. It was found to threaten endless controversies (*lites infinitas*) between the Romish sects, some of whose coryphæi were reflected on in the Index. The suppression of this volume after being put forth with the papal sanction is, it will be owned, a curious illustration of infallibility—in fact, about as consistent with that dogma as the revocation, in some notorious instances, of the Pope's prohibition against some other books. The *unhocused* intellect of a Protestant would certainly construe this

circumstance into any thing rather than a support of that assumption. But the unctuous chrism has never been upon our eyes; "*We see through a glass darkly,*" and forget that logic and verisimilitude are superfluous to the man whose compendious creed is thus expressed: "I do utterly renounce the judgment of my senses, and all human understanding."—Fysh, page 56.

Of the rarity of this Index, so great in the middle of the eighteenth century as to awaken in many of the learned a doubt whether it existed at all, complaint will no more be made. Mr. G.'s publication is well timed, and we thank him for his editorial labour, which has been any thing but small, and for his long and learned preface. We conclude that he is a young author; as such, the research he displays and the extent of his reading are highly creditable. But we would venture to recommend, should his work reach a second edition, more attention to the arrangement of his introductory matter. By a larger use of italics and inverted commas in his frequent citations from Latin authors, and by distinctly marking, by numbers or otherwise, the points of transition and progress in his essay, the perusal of it would be rendered at once more pleasant and profitable.

The second work named at the head of this article differs in every respect from the first, except as to its object, and is, in the distribution of its parts, as clear and diffusive as the other is indistinct. Here, too, is evidence of no small share of reading and concentration of thought, put forward with unpretending simplicity, and in a style which is lucidness itself. But in the book we detect little that is new, and what is most so, we consider least valuable. It is little more than an elaboration and expansion of the venerable Bishop Newton's interpretation of those prophecies in the apocalypse which are supposed to relate to the papal power; with the lights which recent events and conjectural analogies are imagined by the author to have thrown upon them. The 13th chapter of the Revelation (the favourite feast for the fanciful commentator) is the portion selected for exposition by the Cambridge scholar. His scheme is briefly this:—

The Pope is the Beast; the seven hills the seven sacraments, and the seven forms of temporal dominion, which Rome, pagan and papal, has seen; the wounding of one of its heads, the imposition of celibacy on the clergy by Gregory VII. in the year 1072; the forty-two prophetic months or 1260 years are dated from A. D. 727, when the Pope shook off his subjection to the Greek emperor.

The two witnesses of Rev. xi. 3, are the Old and New Testaments.

The vials that are being poured out, Rev. xvi., are,

The first—A storm of hail in France, July 13, 1788.

The second—The battles of Aboukir and Trafalgar.

The third—Buonaparte's bloody engagements in the north of Italy.

The fourth—The fiery career of Napoleon.

The fifth—The deposition of the Pope.

The sixth—The reverses of the Turkish empire since 1820.

The seventh—Will be poured out in 1897.

The second Beast, Rev. xiii. 11, is the society of the Jesuits; the image of the Beast the Council of Trent; and the mark and number

of the name the well known cross, and no less well known epithets, Hebrew, Greek, and Latin, רומי, ΛΑΤΕΙΝΟΣ, *Vicarius Filii Dei*, cum multis aliis, supposed to contain the solution of this mystery.

Such is Mr. Fysh's scheme in its principal features; one, however, against which we must urge some serious objections. We will not yield to the author in a reasonable aversion to the religion of Rome. At the same time we cannot but say that our author's book is a huge *petitio principii* throughout. Mr. F. thinks the Pope to be the Beast, and finds very little difficulty in making the voice of history and the emblems of prophecy support his hypothesis. But, setting this aside, how can any man with grave face put forth as argument upon the merits or demerits of a religious system the arithmetical legerdemain of pp. 229, 230?

"The number of the Beast which all receive who belong to the Romish church is 666. But we shall show hereafter that the name of the Beast, written at full length, is, when counted, 2001. It consists of two parts, the respective numbers of which are 666 and 1335. The number 666 is common to all members of the Romish church. The whole number 2001 is the number of the Pope and of all Romish bishops.

"But the number 2001 is not only the sum of the numbers mentioned by St. John and Daniel, 666 and 1335; it is also the sum of the numbers 741 and 1260. The year 741 is the mean year between the years 727 and 755, in which years respectively the Pope was 'the eighth' head of Rome, and plucked up the exarchate of Ravenna by the roots. And if we add 1260 years to the year 741, we are brought down to the year 2001."

How expect to awaken other than a smile upon the face of a sensible Roman Catholic by the oracular gravity of the reference to the ominous figures 7, 8, 9, upon pages 208, 209?

"In the year 1987, the theme of so many prophecies, the Papacy receives its death blow. Since the Pope was 'the eighth' head of Rome in the year 727, the 1260 years allotted to his empire must terminate A. D. 1987. Let Roman Catholics keep in mind the figures 1—9—8—7. There is a remarkable fatality connected with these figures. Let us transpose the three figures 9—8—7, placing 7 for the first figure. We have thus two permutations, 7—8—9, and 7—9—8. Have Roman Catholics forgotten the years 1789 and 1798? Have they forgotten the vials which were poured out in those years? The years 1789, 1798, 1987, are remarkable as being the epochs in which the three most remarkable vials are poured out; and the Papacy has no more the power to avert the vial of 1987, than it had to avert those of 1789 and 1798. It is not improbable that the years 1879, 1897, 1978, will be fatal years to the Papacy."

How hope to convince by the resolution of the numerals χϛ, or 666, into name, attribute, or epithet of the Romish apostasy. To such attempts we cannot give our editorial approbation. It is but elaborate trifling. By other weapons must the stronghold of popery be torn down. Mr. Fysh himself must be well aware, from his labours or researches in this department, that a very scanty portion of anagrammatic skill (we correct ourselves—patience, devoid of skill, would do it) might fasten the number of the name with equal success upon Independency or Methodism, nay, upon any one or all of the members of the triad establishment of the empire.

Further; how can the writer, with any show of consistency, class under the same category the *literal* hail, sea, and rivers of the three first vials, with the *figurative* sun of the French emperor, and the *semi-figurative* Euphrates and the waning dominion of the Turks? What canon of interpretation will admit this confusion of substance and metaphor?

Finally; how is the unfaltering positiveness with which future events are predicted and dates fixed, consistent with the sobriety of reason and the humility of faith? Witness the table of coming events given at pages 250—252:—

" A. D.

" 1866. This year is 1260 years from the year 606, and may be expected to be a fatal year to the Papacy.

" 1879. A fatal year to the Papacy.

" 1897. A fatal year to the Papacy.

" 1978. A fatal year to the Papacy.

" 1987. In this year the 1260 years (from the year 727 when '*the Beast*' was '*the eighth*') terminate. The seventh angel pours out his vial. Downfall of the Pope. The Pope destroys the Scriptures. The Jews cross the Euphrates, and return to their own land. The ten horns rebel against the Pope, and there is a general revolution throughout all Europe. The plains of Italy deluged with blood. The mystery of God is finished; the words of God are fulfilled; the times of the Gentiles are fulfilled also. The Church of Rome is cast off as an apostate church, and the Jewish church is grafted in.

" 1990-1. Resurrection and ascension of the witnesses. The Scriptures are raised and exalted to the highest possible dignity. End of the second or Popish woe. '*The second woe is past, and behold the third woe cometh quickly.*'

" 1991. The seventh angel begins to sound. The Jews most zealous missionaries. Universal publication of the gospel. The conversion of the Jews '*as life from the dead*' to the whole world. '*The kingdoms of this world become,*' one after another, '*the kingdoms of our Lord and of his Christ.*' The POPE a confirmed INFIDEL. Commencement of the THIRD woe, or the woe of INFIDELITY. THE BATTLE OF ARMAGEDDON.

" 2000. The final struggle between the kingdom of Christ and the kingdom of Satan. The siege of Jerusalem. The armies of Antichrist gathered against Jerusalem to battle. A time of trouble such as never was since there was a nation even to that same time.

" 2001. The termination of Daniel's period of 1335 years. This year is also 1260 years distant from the year 741; the mean year between the year 727, when '*the Beast*' was '*the eighth*,' and the year 755 when '*the little horn plucked up by the roots*' the first of the three horns, which constitute the papal dominions, viz. the Exarchate of Ravenna. The coming of Christ. The Pope '*consumed with the Spirit of his mouth, and destroyed by the brightness of his coming.*' The first resurrection. The twelve apostles, (query, Judas?) '*sit upon twelve thrones judging the twelve tribes of Israel.*' Daniel '*stands in his lot at the end of the days.*' '*Many of those who have slept in the dust of the earth awake, some to everlasting life, and some to shame and everlasting contempt.*' The Pope '*cast alive into a lake of fire burning with brimstone.*' Commencement of the millennium.

" 2015. This year is 1260 years from the year 755, when the Pope '*plucked up*' the first horn.

"2017. Termination of Daniel's period of 1290 years. The temple of Jerusalem rebuilt.

"It is not improbable that in the year 2017 Rome will be swallowed up by an earthquake."—Page 241.

These are indeed strange words, to which we find it hard to give a characteristic term. Those interpreters of prophecy, however, whose fancy delights to range with precursive foot over the fields of the future, would do well to remember the chief intent of prophecy as stated by the unerring Teacher: "And now I have told you before it come to pass, *that when it is come to pass ye might believe.*" John xiv. 29. Nor is the prudent caution of Bishop Newton unneeded:—

"If therefore we would confine ourselves to the rules of just criticism, and not indulge lawless and extravagant fancies; if we would be content with sober and genuine interpretation *and not pretend to be prophets*, nor presume to be wise above what is written; we should more consider those passages which have already been accomplished, than frame conjectures about those which remain yet to be fulfilled."

But Mr. Fysh is a millenarian; an advocate of a literal first resurrection and a personal reign of Christ and of the saints to extend over a period of 360,000 years. His attempt is but another convincing proof of the soundness of our opinion, deliberately formed and long maintained—how little the habit of mind which falls in with modern millenarianism is adapted to the severe induction of facts and arguments, sober comparison of events, and close observation of cause and effect, required in the interpreter of prophecy. In fact, all that is learned in the millenarian school must be forgotten, ere men can with advantage or propriety occupy the lowest form in that of sober scripture interpretation. Yet we admire the piety and ability which the author evidently possesses, and hope we shall yet be permitted to gather the mature fruits of a more practical and profitable application of both.

While we agree then with our author in his reprobation of the unscriptural doctrines and too often bloody history of Rome, "drunk with the blood of the saints," we cannot agree with him in the exclusive fixation of the title "beast" upon her. We believe that the principles branded with this name are to be found in more systems than one. Where was the Pope in the apostles' day? yet then this mystery of iniquity was at work. In our refusal to acquiesce in his hypothesis we are borne out by eminent writers of his own church. Is Mr. Fysh aware that Mr. Sanderson, whose pamphlets we reviewed some short time since, claims for the Church of England the designation of the second beast, and argues the point with some plausibility? We are as far, however, from acquiescing in the one interpretation as in the other. We believe that antichristian principles every where—more prominent and abounding in some systems it may be than in others—are the mark at which "the sword of the Spirit" here directs its point. Is Mr. Fysh further aware that Ireland has been put gravely forward as the scene of the final conflict

between the powers of good and evil—ARMAGH being the predicted ARMAGEDDON of scripture? We refer to Counsellor Dobb's work, published some forty years ago. Who can tell but in the course of time, Mr. F.'s merely illustrative YARMOUTH, (p. 211,) may find an advocate among the expounders of prophecy, as connected with the self-same event? Nothing can be, we conceive, more unsound and unsatisfactory than interpretations founded upon resemblances in names, fancied etymologies, &c. &c.; and nothing more preposterous than the length to which our author's prophetic zeal has borne him in the prediction of the world's future history. The principal advantage which this scheme possesses in our view, above others, is one with the announcement of which Mr. Fysh will probably not feel gratified, but which we speak in reluctant sober sadness, namely the distance of time to which he removes his prophetic periods in harmony with his calculation. The incredulous Romanist may console himself against the threatened woe, with the ready couplet:—

“ If it should be so—but it cannot be—
Or I at least shall not survive to see.”

Celestial Scenery; or the Wonders of the Planetary System displayed; illustrating the Perfections of the Deity and the Plurality of Worlds. By Thomas Dick, LL.D. Author of “The Christian Philosopher,” &c. Third Thousand. Ward and Co. 1838.

Astronomy Simplified. By F. B. Burton. Simpkin, Marshall, and Co. 1838.

THE pen of Dr. Dick has been long employed in producing a set of works tending to the intellectual and moral improvement of his readers, and classing him with the most useful writers of the day. It will be recommendation enough of this volume to say, that it deserves to rank with its predecessors, and is fitted to sustain the reputation its author has already acquired. The aim of the writer is to illustrate the perfections of the Deity, by displaying the wonders of the planetary system; and his work is not a mere compilation of the discoveries made by other astronomers, but

“The author having for many years past been a pretty constant observer of celestial phenomena, was under no necessity of adhering implicitly to the descriptions given by preceding writers, having had an opportunity of observing, through some of the best reflecting and achromatic telescopes, the greater part of the phenomena of the solar system which are here described.”—*Prof. p. vi.*

The prominent facts and discoveries of descriptive astronomy, in reference to the planetary system, are detailed at sufficient length, and in a manner to satisfy the judgment of the thoughtful reader. The results of astronomical observation are often looked upon with wonder and incredulity by those who have never taken pains to enquire into the methods by which those results have been acquired. In this book, (from page 410 to 426,) the manner in which the

astronomer arrives at his conclusions, is given with as much simplicity as the subject admits; and we would recommend those of our readers, who are equal to the task, to follow the process there described. The exercise will be very useful, and the result very instructive and satisfactory.

The interest of this volume is much increased by the beautiful wood engravings with which it is illustrated, and which are more than a hundred in number. We subjoin one extract, to show the manner in which the heavens are made to declare the glory of God; and wishing this volume all the success it merits, we have only to express our desire to see the promised work, in which the esteemed author intends to "carry forward his survey of the starry heavens and other objects connected with astronomy."

"When we contemplate the stupendous globes of which the planetary system is composed, and the astonishing velocity with which they run their destined rounds, we cannot but be struck with the impressive idea of the power of the Deity—of the incomprehensible *energies* of the eternal mind that first launched them into existence. What are all the efforts of puny man as displayed in the machinery he has set in motion, and in the most magnificent structures he has reared, in comparison with worlds a thousand times larger than this earthly ball, and with *forces* which impel them in their courses, at the rate of thirty thousand, and even a hundred thousand, miles an hour! The mind is overpowered and bewildered when it contemplates such august and magnificent operations. Man, with all his imaginary pomp and greatness, appears, on the comparison, as a mere microscopic animalcule, yea, as 'less than nothing and vanity;' and such displays of the omnipotence of Jehovah are intended to bring down the 'lofty looks of men,' and to stain the pride of all human grandeur, 'that no flesh should glory in his presence.' Without materials, and without the aid of instruments or machinery, the foundations of the planetary system were laid, and all its arrangements completed. 'He only *spoke*, and it was *done*;' he only gave the *command*, and mighty worlds started into existence, and run their spacious round. 'By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth.' That Almighty Being who, by a single volition, could produce such stupendous effects, must be capable of effecting what far transcends our limited conceptions. His agency must be universal and uncontrollable, and no created being can ever hope to frustrate the purposes of his will, or counteract the designs of his moral government. Whatever he has promised will be performed; whatever he has predicted by his inspired messengers, must be assuredly accomplished. . . . 'Though the mountains should be carried into the midst of the seas, and the earth reel to and fro like a drunkard;' yea, though this spacious globe should be wrapt in flames, and, 'all that it inherits be dissolved;' yet that power which brought into existence the planetary worlds, and has supported them in their rapid career for thousands of years, can cause 'new heavens and a new earth, wherein dwelleth righteousness,' to arise out of its ruins, and to remain in undiminished beauty and splendour."—pp. 382, 383.

ASTRONOMY SIMPLIFIED, though a smaller book, takes a wider range than its associate, and gives a highly interesting view of the present state of astronomical science. It is surprising that so much knowledge should be put into so small a compass, and at the small price of *one shilling*. In justice to this valuable little book, and as a specimen of its interesting contents, we give one extract:

"Amidst the countless directions from, and in which, comets are rushing throughout our solar system, there is *one*, from which all are excluded; namely,

the line of the celestial ecliptic, around which travel the earth and the other solar planets. Comets are found approaching the celestial ecliptic impetuously, from the most direct, to the most slanting course across it; *but no comets move ALONG* any portion of it. The unerring minuteness of creative care, thus guarding the path of its solar worlds, from undue proximity even with their regenerators. What a sublime contemplation is thus presented by the theory of comets—thus interlacing, as it proves them to do, the sacred influences of one solar system, with surrounding ones! Agents of grandeur proportionate to energies thus awful, what a spectacle is permitted to man, in beholding bodies thus tremendous, traversing immensity with such appalling rapidity; and within limits prescribed, wheeling about with a regularity so precise. How astounding is such a combination of resistless velocity, and minute precision: and what must be the magnificence of the universe, when even the infinitesimal portion of it, allotted to our solar system, admits of revolutions thus awfully stupendous!"—pp. 75, 76.

CRITICAL NOTICES.

Services at the Centenary Celebration of Whitefield's Apostolic Labours, held in the Tabernacle, Moorfields, May 21st, 1839, with Introductory Observations on Open Air Preaching. Edited by John Campbell. Published for the benefit of the London Christian Instruction Society. 12mo. pp. xxxii. 118. London: Snow.

THIS interesting and cheap little volume owes its origin to a proposal of the Christian Instruction Society, which appeared in this Magazine for April last. The vast concourse of people that attended these centenary services proved how deep an interest had been awakened by the proposed commemoration, an interest which we are prepared to say was abundantly gratified by the various exercises of that delightful day. Mr. Campbell's discourse was a vigorous and able portraiture of the character and labours of his illustrious predecessor, based on the inspired description of Apollos, (Acts xiii. 24—28.) The principal points in this elaborate discourse are, The conversion of Whitefield—his scriptural studies—his doctrinal knowledge—his constitutional fervour—his eloquence—his moral courage—his diligence in the work of God—his spirit of locomotion—effect of his labours on pastors, churches, and families—influence of his exertions on mankind.

Dr. Cox's address on the genius and labours of Whitefield, while, in many respects, very unlike Mr. Campbell's discourse, manifests the most perfect identity of sentiment respecting his noble character.

Mr. Blackburn's sketch of the past and present state of religion in England contains some startling facts on the present state of our home population.

Mr. Young's address on "open air preaching" is an eloquent vindication of that too long neglected practice, and contains a stirring appeal to ministers and churches in its favour. The speeches of Sir C. E. Smith, Bart. the chairman, of the Rev. John Ely, and the Rev. Dr. Bennett, also contain many just and appropriate sentiments well deserving the attention of the churches.

Mr. Campbell's introduction suggests many practical hints of great value. We sincerely wish that a copy of this excellent little volume were in the possession of every minister in the kingdom. Its extensive circulation will, we doubt not, by the blessing of God, contribute to increase the anxiety which is now rising in many minds on behalf of our too long neglected countrymen, who are permitted to remain in ignorance, while we are sending missionaries to convert the heathen at the ends of the earth.

Select English Poetry, designed for the Use of Schools and Young Persons in general. 18mo. Jackson and Walford.

THIS is a valuable selection of poetry, in compiling which the editor has combined a due regard to moral and religious sentiment, and vivid and felicitous versification.

The Mystery of Godliness: or Mysteries inseparable from Revelation, and illustrative of its Glory. A Discourse, delivered at Howard Chapel, Bedford, by William Alliott. London: Jackson and Walford. 8vo.

THIS is an able discourse. The author is a son of the venerable R. Alliott, of Nottingham, and has for several years sustained, with increasing efficiency, the office of pastor over the Independent Church assembling at Howard Chapel, Bedford.

The minister of Howard Chapel, it appears, is delivering on the evenings of the Lord's day, a course of sermons on the leading points of inspired truth. The present discourse, which is published at the request of those who listened to it, forms the first of the series.

Its object is "to illustrate the great principle which is the guiding star in all our inquiries into revealed truth, viz. the supernatural character of the Christian faith."

In the prosecution of his subject, the author discovers an intimate and deep acquaintance with the science of theology.

The first part of the subject enters into *the mysterious character of revealed religion in general*, and is distinguished by a comprehension of view, and by a copious and commanding eloquence, which could not have been attained without careful and persevering study. We would earnestly recommend this part of the discourse to the attention of those who have been led astray by the flimsy sophism broached first, we believe, by Dr. Forster, that, "where mystery begins, religion ends."

The second part refers to *some of the great doctrines of revelation to which the word mystery may be justly applied*; such as the Trinity, the Incarnation, the Atonement, &c. From this part we shall gratify our readers by laying before them, as a specimen of the author's style of thought and expression, the following passage:

"The Atonement may be viewed under another aspect; we may regard it in its influence upon other worlds. It corresponds with the greatness of God, to suppose, that the sweet smelling savour of the sacrifice of Christ should shed its fragrance over all worlds. As the sun is placed in the heavens to enlighten many orbs, so does this earth appear to have been selected as its theatre of a transaction, which should be witnessed by myriads of rational beings; and which, as a moral sun, should diffuse its light over the intelligent universe. The countless number, eventually gathered together in heaven, who have been redeemed by the blood of the Lamb, will not be lost sight of amidst the hosts of unfallen spirits; but will, as so many beams, illustrate the glory of the Godhead. The fact, that the Son of God died upon Calvary, will remain a fact when the earth on which it took place has passed away—will give its chief interest to the recollections of time, and its most sacred pleasures to the enjoyment of eternity. The man of sorrow, toiling under the weight of human transgression, and making his way with undeviating aim to the cross of Calvary, will constantly be associated with the ineffable glory of the Son of God; and shed such a lustre upon the divine perfections as will fill heaven with adoring praise. The mystery of godliness will gradually unfold itself to the saints in light; eternity will witness its growing splendour; and that which is the salvation of earth, will also be the brightness of heaven."—p. 17.

The style of the author is at once ornamental and chaste. It is dignified, yet possessed of amenity and ease.

May this contribution to the cause of inspired truth, be attended with the blessing of Him whose hidden wisdom was ordained before the world unto our glory.

Hints on Study, and the Employment of Time. Addressed to Young Persons setting out in Life. With a Supplementary View of the several Professions, and Commerce, and Remarks for assisting the Selection. By a late Member of the Honourable Society of the Middle Temple. London: Simpkin and Marshall. 1838. pp. 190.

WE have read this little work with much pleasure. It is so simple in style, so single in purpose, so judicious in sentiment, so mild in spirit, so devout in temper, so brief, but comprehensive in its contents, that it can scarcely fail to impart benefit to the young people, into whose hands it may come. The copious title page will inform the reader of the contents of the volume. We transcribe the following passage, not only on account of its excellency, but also as a specimen of the work.

"Now let us conclude with comparing a life thus spent, precious time thus employed, with the ordinary course pursued by a large proportion of mankind. In the former, every desirable object appears to hold its proper place, and is pursued in due gradation. The highest and most excellent things receive, as they ought, the chief attention, engross your most ardent pursuit. The immortal soul, which ought to be your principal care, daily advances in preparation for its future happy state. The heart expands with piety and beneficence. Intercourse with God—devotion to His blessed will—resignation to His various allotments—fortitude in adversity—gratitude in prosperity—the affections all alive, and flowing out in boundless love; virtuous habits over-ruling vicious propensities, active service in doing good and kind actions; your station in life well filled up, not for selfish ends, but as to the Lord; a cultivated understanding, a refined taste, an increasing knowledge; a harmony of disposition and temper, a growing felicity and union with your God, till death bursts the earthly covering that obscures you, and the soul takes wing like a new-fledged bird, to a higher state of being, for which it has in some degree been fitted and prepared while yet in the body; these distinguish this happy life."—pp. 78, 79.

We shall be glad to see these "Hints on Study" in the hands of all our young friends. The chastely beautiful style of the mechanical part of the work, combines with the excellence of its contents, to recommend it as a suitable present for the young.

Spiritual Life Delineated; with the Detection and Exposure of some of the Popular Errors of the Day. In five parts. By the Rev. Thomas Watson, B. A. Minister of St. Philip's, Pentonville. London: Seeley and Burnside. 1838. pp. 408.

THIS work appears in the obsolete form of a succession of dialogues. These dialogues exhibit piety in its infancy, childhood, manhood, paternal state, and old age. "Spiritual Life" will not advance the reputation of Mr. Watson, as a profound theologian, or as a man of letters, but it contains many excellent remarks, and will be very acceptable to those who value the author's character and ministry. Some expressions savour of high Calvinism, but, in general our author's doctrines are sound. As a specimen of their correctness, we transcribe the following passage. The speaker is a real and an improving Christian, just passed beyond the infancy of his faith.

"O! what rebellion is in my heart? What depths of iniquity? What do I owe to my Father for all his mercies? If I have a part in his death, do I exemplify the merit of his life? Have I truly received another spirit, besides that with which I was born? Is it not still the spirit of the world, and not the Spirit which is of God? and doth the Spirit witness with my spirit, that I am now a child of God? Am I now hating sin or loving holiness? Do I deny all ungodliness? and have I put away all carnal confidences? What does my profession of Christianity and my religion continue to cost me? What additional sacrifices am I making from love to God? What new acts of self-denial am I incurring for Christ?"—p. 102.

The author here speaks inadvertently of the death of the Father, and of the merit of his life. Should a second edition of his work be demanded, we hope that he will give it a thorough revision, both theological and literary.

Memoir of Mary Ewill, Grand-daughter of the late William Fox, Esq. of Lechlade. Edited by the Author of "Emma De Lissau," &c. 18mo. pp. 174. Tilt.

IN reading this simple yet interesting narrative, we are strongly reminded of those powerfully descriptive lines of James Montgomery,

"A mother's love!—How sweet the name!

What is a mother's love?

A noble, pure, and tender flame,

Enkindled from above,

To bless a heart of earthly mould,

The warmest love that can grow cold—

This is a mother's love."

The poet wrote from *fancy*, though he might have some copy before the eye of his mind. But this little volume is "*No Fiction*," and it is a beautiful illustration of the love of a *christian mother*. This is its charm. Mr. Jay, in a pleasing preface, expresses his "very high estimation" of Mrs. Ewill, and appropriately describes her as "*The Lily of the Valley*," while "*LITTLE MARY* was the sweet violet emitting fragrance under a thorn just by." We know not a more suitable present for young ladies of tender years.

THE EDITOR'S TABLE.

The Condensed Commentary and Family Exposition of the Holy Bible, containing the authorized Version of the Old and New Testaments, with the most valuable Criticisms of the best Biblical Writers, Practical Reflections and Marginal References, Chronology, Indexes, &c. By the Rev. Ingram Cobbin, M.A. A new and greatly enlarged Edition. Imperial 8vo. London: Ward and Co.

Christian Fellowship; or the Church Member's Guide. By John Angell James. Ninth and enlarged Edition. London: Hamilton, Adams and Co. 12mo.

The Dukes of Normandy, from the Time of Rollo to the Expulsion of King John by Philip Augustus of France. By Jonathan Duncan, Esq. London: Joseph Rickerby. 12mo.

Polynesia; or Missionary Toils and Triumphs in the South Seas. A Poem. London: Snow. 12mo.

Calvary; or the Cross of Christ. By Mortlock Daniell, of Ramsgate. London: Gardiner. 12mo.

An Atlas of Twenty Maps of different Parts of the World; designed to show the Stations of the Protestant Missionaries. By James Wyld. London: J. Wyld. 8vo.

The Prevalence of Assumed Apostolicism a Call to evangelizing Labours. A Sermon preached in the Rev. J. Mark's Chapel, Chelmsford, at the Forty-first General Meeting of the Essex Congregational Union. By the Rev James Morison, Stebbing, Essex. London: Jackson and Walford.

Travels in South-eastern Asia, embracing Hindustan, Malaya, Siam, and China, with Notices of numerous Missionary Stations, and a full Account of the Burman Empire. By the Rev. Howard Malcom, Boston. In Two Volumes. London: Tilt. Crown 8vo.

A Letter, addressed to the Rev. Henry Blunt, A. M. Rector of Streatham, occasioned by his recently printed Sermon, entitled, "*Eli's Heart trembling for the Ark of God*." By John Hunt, Minister of Union Chapel, Brixton Hill, Streatham. London: J. Dinnis. 8vo.

History of the Secession Church. Two volumes, 8vo. By the Rev. J. M'Kerrow, Bridge of Teith. Edinburgh: Oliphant and Son.

- Ancient Christianity, Part II. 8vo. London: Jackson and Walford.
- Christian Liberality: a Sermon preached at the Tabernacle, London, May, 1839, at the Forty-fifth Anniversary of the London Missionary Society, by the Rev. Josiah King, Glasgow. Glasgow: Robertson. 12mo.
- The Flower Basket; from the German of the Rev. Christopher Schmid, by Samuel Jackson. A Story for Children. Edinburgh: Clark. 12mo.
- Hints for the Times. By the Rev. W. Spencer, Holloway. London: Starling. 12mo.
- Hindoo Female Education. By Priscilla Chapman. London: Seeleys. Crown 8vo.
- The Plague and Quarantine: Remarks on some Epidemic and Endemic Diseases, (including the Plague of the Levant,) and the Means of Disinfection, with a Description of the Preservative Phial; also a Postscript on Dr. Bowring's Pamphlet. By J. Murray, F. A. S. F. L. S. 8vo. London: Relfe.
- The true Dignity of Human Nature; or Man viewed in Relation to Immortality. By Rev. W. Davis, Hastings. Second Edition, corrected. London: Ball. 12mo.
- Floreston; or the New Lord of the Manor. A Tale of Humanity, comprising the History of a Rural Revolution from Vice and Misery to Virtue and Happiness. London: Rickerby. Crown 8vo.
- Remarks on a Pamphlet recently circulated on behalf of the Trinitarian Bible Society, by the Rev. A. S. Thelwall, wherein some of the Foreign Versions of the British and Foreign Bible Society are impugned. In two Letters to the Rev. A. Brandram, M.A. by T. H. London: Clay.
- The Little People's Portrait; or Dewdrops for Early Flowerets. By Miss Sterne, Authoress of "Tales for an English Home." London.
- The Constitution and Order of a Gospel Church considered. By J. Fawcett, A. M. London: Wightman. 18mo.
- The Messenger of Peace. London: Simpkin. 18mo.
- The Millennium a Spiritual State, not a Personal Reign. By John Jefferson. London: Snow. 12mo.
- A few Thoughts on Baptism, with special Reference to the Case of the late Curate of Wymondham. By a Clergyman. London: Ward. 8vo.
- A Greek Lexicon to the New Testament, on the Basis of Dr. Robinson's. Designed for Junior Students in Divinity, and the higher classes in Schools. By Charles Robson. London: Whittaker. 12mo.

LITERARY INTELLIGENCE.

WORKS IN THE PRESS, OR IN PROGRESS.

The Committee of the Congregational Union of England and Wales are preparing, according to the Instructions of the late Annual Assembly, "A Congregational Calendar and Family Almanac for 1840," which, besides the various chronological, astronomical, and miscellaneous information usual to such works, will contain a mass of religious and denominational intelligence, that will be important and useful to all our churches. To be continued annually.

In Post Octavo, Memoirs of the Rev. William Milne, D.D. of China; with Biographical Annals of Asiatic Missions, from Primitive to Protestant Times. By Robert Philip, Author of the Life and Times of Bunyan and Whitefield. The materials for this Work have been supplied by his Family and Friends.

A Brief Sketch of Native Education in India, under the Superintendence of the Church of Scotland, with Remarks on the Policy of the British Government, and the Character and Condition of the Hindoos, as these bear upon the question of Conversion to Christianity. By James Bryce, D.D. late Chaplain in the service of the Hon. East India Company.

TRANSACTIONS OF THE CONGREGATIONAL CHURCHES, AT HOME AND ABROAD.

ANNOUNCEMENT OF THE ADJOURNED MEETING OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES,

To consider the great subject of Home Missions in connexion with that Body.

THE Committee of the Union with great pleasure announce, that, with the cordial co-operation of their honoured brethren, the Rev. J. A. James and the Rev. T. East, of BIRMINGHAM, it has been finally arranged that this important meeting shall be held in that central town, on Wednesday and Thursday, the 9th and 10th days of October next. This general intimation is thus early given, that brethren may be enabled so to make their prospective engagements as to reserve opportunity for attendance on this most important occasion, in which it is hoped so extensive and deep an interest will be felt throughout our entire denomination, as to secure a numerous assembly, not of delegates only, but of ministers also, and other zealous brethren. As this will be an adjourned meeting of the annual assembly, the Rev. Dr. Raffles, of Liverpool, who presided at the last meeting in London, will (D. V.) take the chair.

ANNIVERSARY OF THE STAFFORDSHIRE ASSOCIATION OF CONGREGATIONAL MINISTERS AND CHURCHES.

This Anniversary was held in Wade Street Chapel, Lichfield, during the 24th, 25th, 26th, and 27th days of June last. Most of the brethren assembled on the Monday afternoon, June 24th. A public religious service was held in the evening, when several prayers were offered, and addresses delivered by the Rev. Messrs. Hammond, Hill, Gallaway, and Jenkyn. Prayer meetings were held on Tuesday and Wednesday mornings at seven o'clock. The meetings for business began on Tuesday at half-past nine, and on Wednesday at nine o'clock; these continued, with the exception of meal times, till the evening services. On Tuesday, at seven P. M., the Rev. A. Wells, of London, preached the Association sermon; the subject was the necessity of the Spirit's influence to render the means of grace efficacious. After the sermon, the Lord's Supper (at which the Rev. J. Firie, of Brewood, presided) was administered to all members of christian churches present. On Wednesday, at six P. M., a public meeting was held, at which the Rev. J. A. James, of Birmingham, presided: addresses were delivered by the Rev. Messrs. Jackson, of Walsall; J. Matheson, D.D. of Wolverhampton; Wells, of London; Jenkyn, of Stafford; Hill, of Gornal; Goshawk, of Leek; James, of Cheadle; and Cooke, of Uttoxeter. The brethren assembled again for two or three hours on Thursday morning; besides the persons mentioned, the following ministers and delegates were present, viz. the Rev. D. Griffiths, of Tean; O. Owen, of Tipton; D. Owen, of Smethwick; J. Mather, of Bilston; B. Langley, of Armitage; — Morgan, of Eccleshall, J. Herbert, of Abbots-Bromley; — Shaw, of Tutbury; D. Griffiths, of Cannock; P. Sibree, of Birmingham; — Greenway, of Erdington; — Buck, of Burton; — Gately, of Lichfield; — Fairbrother, of Lichfield: Messrs. Petford and Grove, of Brierly Hill; Helton, of Tutbury; Starkey, of Brewood; Salisbury, of Rugeley; and Dr. Rowley, of Lichfield. At the meetings of business no less than thirty resolutions on separate and important matters were passed. Among these it was arranged that three deputations should visit all the stations assisted by the funds of the Association, to ascertain the actual amount of work done for the spread of the gospel, the extent of spiritual destitution in the different districts of the county, and the practicability of commencing new stations. A Committee

was appointed to draw up a plan for the formation of a Benevolent and Benefit Society, to assist superannuated ministers, widows of ministers, and their orphan children. Arrangements were made to draw up a comprehensive code of rules for the management of the Association. A resolution was passed expressive of the extreme gratification of the brethren at the institution of Spring Hill College, Birmingham. The ministers also agreed to recommend to their congregations to make a biennial collection in aid of the Colonial Missionary Society. The subject of an extensive Home Missionary Society, in connexion with the different County Associations, was extensively discussed. A grant of money, expressive of the complete confidence of the members of the Association in the principles and designs of the Congregational Union of England and Wales, was allowed. The Anniversary was considered to exceed in interest and efficiency all that preceded it; it combined the tone of a protracted revival meeting with one of close application to matters of business. The different speakers indulged in expressions of the most enlightened catholicity toward all denominations of Christians. All who believe in the divinity of Christ and maintain the scriptural doctrine of justification by faith, whether within or without the pale of the establishment, were spoken of as brethren, and received the sincere congratulations of the meeting, in their increasing labours for the extension of the gospel. In their intercourse with each other, the ministers and delegates delightfully realized the sentiment of the Psalmist—"How good and pleasant a thing it is for brethren to dwell together in unity."

The Independent Churches in the county of Stafford amount, at present, to 37. The communicants exceed 2000. Accommodation is made in the different places of worship for above 20,000 persons; one-third of the room thus provided is free. Last year the amount contributed by the different congregations exceeded £9000.

RESOLUTIONS ON THE PROBABLE UNION OF ROMANISTS AND DISSENTERS.

At the Annual General Meeting of the North Riding Association of Independent Ministers and Congregations, held at Scarborough, May 29, 1839, it was resolved unanimously,

"1. That though desirous of the full religious liberty of Romanists, as of all other persons, and not insensible to the efficiency of the labours of some of our fellow subjects of that persuasion for the civil equality of all religious parties, this meeting strongly doubts the propriety of Romanists being mingled with Protestant Dissenters in the same voluntarily organized society for the advance of religious freedom.

"2. That the admission of Romanists into the Religious Freedom Society would be less objectionable if there were some sentiment expressed in its plan to which only the most liberal of professed Romanists could assent; especially if the following, or words to the same effect, had a place among the fundamental resolutions:

"That it is the inalienable right of every man to profess openly what he believes to be true on the subject of religion; and to attempt, by argument and persuasion, to bring any other persons whatever to the same belief.

"3. That if, after all, there should be reasons sufficient to justify the union of Protestant Dissenters with Romanists in the Religious Freedom Society, it seems peculiarly desirable and incumbent that some active measures should contemporaneously be entered into, aiming at the eradication of Romanism throughout the world, either by the formation of such a society as was partly sketched in the Congregational Magazine for November, 1832, (in consequence of a resolution of this Association, printed on p. 513 of the vol. for that year,) or by some other methods.

"GABRIEL CROFT, Minister at Pickering, } Secretaries of the
"JOHN CASS POTTER, Minister at Whithy, } Association."

BLACKBURN INDEPENDENT ACADEMY.

Wednesday, June 10, the half-yearly Examination of the Students educated in this establishment took place at the Academy House, Ainsworth Street, Blackburn, Lancashire; and on the same evening an address was delivered to the Students by the Rev. John Ely, of Leeds, on the Characteristics of the Times, and the correspondent Requirements for the Christian Ministry. The address was an admirable one, and the Committee have requested the reverend gentleman to allow it to be printed. The following is the Report of the Examining Committee:—

"Theological Department.—The Examining Committee report, that in the Theological Department the Students have been conducted, during the past year, through the following range, and that the classes were examined on the following highly important subjects:—Duration of Future Punishments—The Atonement—Justification—Perseverance of Saints—Repentance—Regeneration—Evidences of Christianity—Ecclesiastical History, first three Centuries—and Mental Philosophy. They also read some excellent Essays—On Divine Sovereignty—On the Province of Faith in Justification—On the Experimental Evidence of Christianity—On the Distinction and Connection between Sensation and Perception—and On the History of the Arian Controversy in the Fourth Century. Portions also were read in unpointed Hebrew from the 1st and 2nd chapters of Genesis, and the 1st Psalm. In most of these branches a careful examination was conducted; but though, in addition to the greater part of Wednesday, an hour was given on Thursday morning, there were some portions of the course on which it was found impossible to enter. The Committee have the satisfaction of reporting, that, extensive as this range of study has been, they have found the students well grounded in the various topics, and well prepared to meet objections and difficulties. Whilst various measures of attainment were of course discovered, they do not recollect attending a similar examination with higher, seldom with equal, satisfaction.

"Classical Department.—In the Classical Department the Committee report that they have carefully examined the several classes in the *Æneid* of Virgil—First Book of Odes of Horace, and his *Ars Poetica*—Cicero's Offices, and the Satires of Juvenal: and in Greek, in the *Incredibilia* of Palæphatus—the Odes of Anacreon—the *Iliad* of Homer—the *Ajax* of Sophocles, (the whole of the Scholia on which had been read by a student)—the *Medea* of Euripides—and the *Memorabilia* of Xenophon, in such passages of the respective books which they professed, as the Committee pleased to select; and they have the satisfaction to say that the knowledge which the Students had acquired, both as to its minuteness, correctness, and extent, with reference to etymology and construction, syntax and prosody, general dependence, and special references of the respective languages, generally merited much praise on their part, and reflected high honour on their esteemed Tutor. The class also demonstrated several Problems of Euclid, from his first four books, with great facility, and evidently with equal comprehension and judgment. Another class read various portions from the history of Joseph in the original Hebrew, and evinced a competent acquaintance with the grammatical simplicity, and punctual accuracy of this sacred tongue. The Committee feel delighted and constrained to testify, that the whole of this department of examination has afforded them peculiar pleasure on the present occasion, and fully justifies the hope and trust that some of the students, (should an opportunity ever be afforded for such exclusive attention) would most advantageously pursue their studies at one of our Universities.

"In one word, they are strongly impressed with a sense of the obligation under which their constituents are laid by the assiduity and skill of the Tutors; and with the affectionate confidence to which the present race of students are entitled.

(Signed)

"JOHN ELY, *Chairman of the Theological Department.*

"JOHN CLUNIE, LL.D., *Chairman of the Classical Department.*"

ROTHERHAM COLLEGE, YORKSHIRE.

The Annual Meeting of the supporters and friends of this excellent and venerable Institution was held in the College Library, on Wednesday, the 26th of June, 1839, Henry Walker, Esq., the Treasurer, in the chair. After prayer by the Rev. B. Hobson, of Welford, the senior student delivered an interesting Essay on the "Invisible State." The Rev. Messrs. Gilbert, Eccles, J. Stratten, G. B. Kidd, (Scarborough,) R. Weaver, M^cAll, Stowell, Thomas Smith, James Bruce, J. Harrison, and other gentlemen, addressed the meeting in brief but earnest and encouraging speeches. The Report of the Committee, which was read by the Rev. W. H. Stowell, the Theological Tutor, and the various other statements made respecting the improved circumstances of the Institution, were very gratifying to the friends present, who generally expressed their conviction that the College had never been in a more satisfactory position. There are nineteen students in the house, and from the applications that are made for admission at the commencement of the next session, it is expected that the number will then be increased. The character and attainments of the students, affording, as they do, unquestionable proof of the ability, learning, and piety of their excellent tutors, present the most encouraging prospects for the future prosperity and usefulness of this Institution, which has already been so distinguished a blessing to our churches throughout the British empire; and it is confidently hoped, that its friends and the friends of an educated and pious ministry generally, will be stimulated to renewed and persevering exertions in its behalf. An especial obligation rests upon those ministers who have been educated at Rotherham College, and who owe so much to the advantages obtained there. The increased and increasing number of the students requires liberal aid, so that the Tutors and Committee may be able to conduct the affairs of the Institution and effectually help pious and devoted young men in their preparation for the difficult and important work of the ministry, free from anxiety about funds, a deficiency of which is so serious an embarrassment to the due discharge of these duties.

The following is the Report of the examination of the students, as made by the Rev. Joseph Gilbert, who presided.

The junior class was examined in the Eclogues of Virgil, in portions of Valpy's Greek Delectus, and in the Greek Testament. Their translations from the Latin, were partly literal and without premeditation, and partly written, with a view to comprise elegance of expression with correctness of rendering. In both languages, their attainments, tested as well by parsing as by translation, were highly creditable to their industry, and especially worthy of commendation when viewed in connection with the early stage of their studies in the house.

The next class read in Cicero's First Oration against Catiline, as well as in the *Cyropædia* of Xenophon, and were prepared much more extensively, had time permitted them to proceed: some of them entered with feeling into the spirit of their authors, and generally they evinced an acquaintance with the languages, which could not but be very gratifying to the examiners.

The senior class read, with constant attention to prosody, a considerable portion of the *Prometheus Vincetus* of Æschylus, and translated with a fluency, selection of words, and accuracy which showed that with a little perseverance in the study of this language they would soon be able to master its difficulties, to enjoy its beauties, and to possess themselves readily of its treasures.

In Hebrew, the junior class translated from the eighth chapter of Genesis, which they read and analyzed with far more precision and readiness than would reasonably have been anticipated from the time elapsed since the commencement of their studies in the language.

The senior class was examined in Isaiah, and in the Chaldee portion of Daniel; in both these parts of Holy Scripture, they read with much ease and accuracy, showing the result of careful study, and the possession of very considerable familiarity with the respective idioms. They also read the first chapter of the Philippians in the Syriac tongue with a facility which made it evident

that they would be able, without difficulty, to avail themselves of the important advantages afforded by the versions of that language. Besides these, they were prepared to read some chapters in Arabic, which were not entered upon.

On the whole, the examiners had every reason to express their high satisfaction with the diligence and talent which were clearly exemplified in the success with which the students had applied to the respective branches of classical and sacred literature.

The evening, to a late hour, was occupied by the theological class, of which there was an extensive examination on those subjects which had been treated in the lectures of the past session. Numerous questions were proposed to them on some of the most important and difficult doctrines of Christianity, and on the controversies with which they have been associated. To these inquiries they gave very ready replies, and such as to prove equally that their studies had been very skilfully directed, and the ability and willingness with which they had availed themselves of their advantages. The examiners were exceedingly gratified with what they had witnessed during the day, and they entertain a sanguine anticipation that the talents and acquirements of the young men in the house will become an extensive blessing to the churches, and fully sustain and advance the reputation of this very respectable and long established Institution.

HIGHBURY COLLEGE.—APPOINTMENT OF NEW TUTORS.

The examinations of the students of Highbury College, London, took place on Friday the 28th of June, and Tuesday the 2d of July, and occupied upwards of five hours each day. The latter being the day of the Annual Meeting, the examination was publicly conducted in the presence of the friends of the Institution, who were pleased to signify their approbation of the progress which the students had made in the branches of theological learning to which their attention had been directed. The following is the testimony borne to their ability by the Rev. W. Lindsay Alexander, M.A., of Edinburgh, who presided on the occasion.

"Having this day had the pleasure and honour of presiding at the Theological examination of the students of Highbury College, I have the highest satisfaction in attesting the ability and proficiency which they displayed. The Hebrew classes were examined on the History of Joseph, and on the 8th, 9th, and 15th chapters of Isaiah. The acquaintance which they displayed with the meaning of the words and with the grammatical structure of the language was such as to evince the very thorough and penetrating manner in which they had been taught 'the sacred tongue.' In Divinity they were examined at considerable length upon the Evidences of Christianity, and upon the arguments in proof of the Existence, Unity, and Trinity of the Godhead; their answers showed that they had been occupied in the careful study of these subjects for themselves, and had made themselves familiar with the most important arguments and objections on both sides of the questions connected with them. The examination, upon the whole, was such as to elicit the warmest expressions of satisfaction with the attainments of the students from those by whom it was witnessed, and to confirm the friends of the Institution in their high estimate of the learning, fidelity, and zeal of those by whom the tuition of the students has been conducted.

"July 2, 1839."

"W. LINDSAY ALEXANDER, M.A."

In the evening, the Annual Meeting of the friends and subscribers of the Institution was held in Islington Chapel, when an appropriate discourse on the subject of the Gospel Ministry was delivered by the Rev. James Stratten; after which the Annual Report of the Committee was read and adopted. We extract those passages which relate to the resignation of Dr. Halley and Professor Rogers, and to the appointment of their successors, which we trust will gratify the friends and supporters of this excellent Institution.

"It was with deep concern your Committee were apprized of the intention of the Rev. Dr. Halley to relinquish his situation as Resident and Classical Tutor, in order to take the pastoral oversight of the church in Manchester, formerly under the care of the late Dr. McAll. The experience which they had had of his able and successful administration of the internal affairs of the Institution, and his invaluable instructions in the classical and other departments of literature during a period of thirteen years, rendered it imperative upon them to endeavour, if possible, to retain his services. Finding, however, after repeated interviews, that he had seen it to be his duty to accept the invitation which had been tendered to him from Manchester, they were reluctantly compelled to acquiesce in his decision; and they feel assured, they now express the cordial sentiments of the supporters of the College, and of all to whom their highly esteemed friend is known, while they congratulate him on the extensive sphere of labour on which he is about to enter, and earnestly pray that he may enjoy much comfort and success in the discharge of its important duties. It is with great satisfaction they have received from Dr. Halley the assurances, that the best interests of the College will ever continue to share his warmest affection and support.

"Your Committee have also to report the resignation of Mr. Henry Rogers, who for the last six years has, twice a week, delivered lectures on Logic and Rhetoric. It is with great pleasure they bear testimony to the important advantages which the students have derived from Mr. Rogers's able and efficient services; and they trust his labours in a kindred Institution at Birmingham,* to which he has been invited, will prove eminently promotive of our common object—the preparation of holy men for the work of the ministry.

"Two vacancies having thus occurred, the Committee were led to consider the propriety of having the Institution in future supplied with three tutors, who should devote their whole time and energies to the business of instruction—a measure, which, after due deliberation, they unanimously agreed to adopt, and in which they anticipate the entire concurrence of every well-wisher to the College. They have been induced to take this step partly by the consideration of the growing intelligence and enterprize of the age; partly on account of the diversity of subjects in which tuition is required; and partly with a view to the more equal and efficient division of labour in its different departments. They feel confident, that, by the improvement thus introduced, into their system of ministerial education, and by their raising the standard of qualification in those whom they admit as candidates, they will not only secure the continued support of the subscribers, but obtain more extensive patronage, and command more adequate pecuniary resources to meet the increased expense.

"It is with great pleasure the Committee have to announce that the Rev. John H. Godwin, of Norwich, whose high standing for character and talents, both in the estimation of his tutors and fellow-students while at the College, and in that of others to whom he has been known since he entered the ministry, pointed him out as well qualified for the office, has consented to accept the situation of Resident and Philosophical Tutor; and that Mr. William Smith, of University College, and sometime a student at Highbury, to whose sound scholarship and didactic ability, satisfactory testimonials have been furnished by the professors of the above College, has accepted the department of the classical tutorship. May the Divine blessing accompany these appointments, and render them eminently conducive to the formation of a pious, learned, and efficient ministry."

* The Rev. H. Rogers has resigned his chair as Professor of the English Language and Literature at the University College, London, to occupy that of Mathematical and Intellectual Philosophy at our new establishment, Spring Hill College, Birmingham.

CONGREGATIONAL SCHOOL, LEWISHAM, KENT.

The Midsummer examination of the pupils in this establishment, was held on Monday, 24th June last, on which occasion the Rev. Professor Hoppus, of University College, presided, assisted by the Rev. Professor Kidd. The whole of the morning was occupied in the classical department, and the following report has been presented to the Committee.

"On Monday, June 24th, the pupils of the Congregational School at Lewisham, were examined in Latin, Greek, and elementary mathematics. The first Latin class had prepared Latin Grammar; the second and third classes read passages in Latin extracts; the fourth class had prepared the first three books of Cæsar's Commentaries, and the fifth class presented three books of the Æneid, with scanning, and part of the first book of Sallust's Catalinarian war. The fourth and fifth classes had also studied Greek grammar.

"A class of the pupils had prepared the first book of Euclid, and one of them read Algebra to equations of the second degree; several of the boys in each class acquitted themselves to their own credit and that of their teachers, and we were gratified to find that their reading of Latin was in strict accordance with the rules of prosody.

(Signed)

"JOHN HOPPUS, Chairman,
"SAMUEL KIDD."

In the afternoon, the Rev. Samuel Ransom, of the Hackney Theological Institution, presided, when the boys were examined in English grammar, geography, and natural philosophy. Two of the pupils, Masters Scott and Flower, also read Essays as specimens of their attainments in English composition.

In the evening a numerous company assembled on the lawn, when the boys delivered their recitations, and those whose assiduity and good conduct during the year had rendered them most deserving, received suitable prizes, after an address delivered to each by the Rev. R. T. Hunt. The engagements of the day were then closed by fervent prayers that the institution may become an eminent blessing to the church and to the world. It is pleasing to add, that already the school has furnished several who are labouring in the ministry of the gospel, both at home and abroad, and that the spirit of piety appears to be spreading among the present pupils.

The school will re-open in August with 41 boys, (sons of Congregational Ministers,) and the Committee are contemplating a still further increase in the number, if the growing liberality of the christian public shall render this important measure practicable.

Subscriptions will be thankfully received by W. A. Hankey, Esq. Treasurer, or by the Rev. George Rose, of Bermondsey, Secretary.

NEW CHAPEL, AT WESTBROMWICH.

A new independent chapel was opened for public worship on June the 5th, at Westbromwich. The congregation who have erected this chapel formerly assembled in the old Meeting adjoining. The applications for sittings in that place having exceeded the accommodation, the people resolved to erect one of much larger size. Such a step was highly encouraging to their pastor, the Rev. J. C. Gallaway, and induced him to lay aside views of the missionary work, which, unknown to his congregation, had anxiously engaged his attention for some time. The chapel provides 410 free sittings, including 160 for children. It can accommodate 1000 persons. The former chapel will soon be converted into school-rooms, which will afford space for an infant and two other day schools. The dissenting interest connected with this spot is supposed to be one of the oldest in Staffordshire. The preachers at the different services connected with the opening were Dr. Harris of Cheshunt, Dr. Patton of New York, Dr. Redford of Worcester, Dr. Raffles of Liverpool, the Rev. R. Leak, Wes-

leyan minister at Westbromwich, and the Rev. J. A. James of Birmingham. The whole of the discourses were in beautiful keeping with the devotional spirit which was breathed at the early prayer meeting in the new chapel on the day of the opening. The congregations were exceedingly good. On one occasion many went away through want of room. Christians of different denominations showed their interest on the occasion by their presence and contributions. The following ministers were present, several of whom assisted in some part of the services; viz. the Rev. Messrs. Barton, Markland, Hoby, D.D., Curnock, Cheesewright, Pearce, Jackson, J. Mather, jun, Mather, sen., Hill, Hudson, Hammond, O. Owen, D. Owen, Reeve, Dawson, Gatley, Firnie. The collections at the whole of the services amounted to the encouraging sum of £337. 10s.

NEW CHAPELS IN PROGRESS.

On Wednesday, July 3d, the first stone of a new house for God, on the well-known site of Plunket Street Meeting, DUBLIN, was laid by the venerable and Rev. William Cooper, sen. who, besides his widely extended itinerant labours, was for twenty-five years pastor of the church assembling at that place.

The Rev. John Powell, the present pastor, commenced the service by an introductory address and hymn of praise. The Rev. Mr. Foley then prayed, and the Rev. Dr. Urwick followed with a fraternal address.

Mr. Powell requested Mr. Cooper, before he proceeded to lay the foundation stone, to accept an elegant silver trowel, with the following inscription: "Presented to the Rev. W. Cooper, twenty-five years pastor of the church in Plunket Street, by the Rev. John Powell, the present pastor, and deacons of the said church, on his laying the first stone of the new building, Plunket Street Meeting House, July 3d, 1839." This token of gratitude, for services that cannot be forgotten, was acknowledged with deep emotion by the venerable minister, who then proceeded to deposit the stone, &c. After another song of praise, the Rev. S. Simpson, of Usher's Quay Meeting, concluded the service with prayer. More than 500 persons were present, the collection liberal, and the whole service delightful.

On Tuesday the 9th of July, the first stone of a new chapel, to be called Salem Chapel, MARLOW, to contain about 500 persons, was laid by the Rev. John Burnet, of Camberwell. The Rev. Thomas Styles, who has been many years pastor of the Independent Chapel, Marlow, commenced the interesting solemnity by singing, reading the Scripture, and prayer. The Rev. Mr. Burnet then proceeded to lay the stone, and the address which he delivered will not soon be forgotten by the multitude who heard it. The state of the weather at the close of the address compelled the company to retire to a spacious tent prepared for the occasion. Here several addresses were delivered, which gladdened and gratified a large company of friends, who appeared greatly to enjoy the hallowed luxury of doing good.

The church and congregation at CHISWICK, under the pastoral care of the Rev. E. Miller, finding their present chapel altogether unequal to the accommodation of those who are willing to attend, and being surrounded by a population of 5000 souls, have resolved to commence a fund for the erection of a new Chapel, and will feel grateful for the assistance of any who wish the extension of the gospel amongst the neglected population of our suburban villages.

ORDINATIONS.

On Thursday, 11th July, the Rev. W. Firnie, of Highbury College, was publicly ordained pastor of the Independent church assembling in Zion Chapel, Frome. The Rev. H. James, of Glastonbury, introduced the service by reading the Scriptures and prayer; the Rev. J. Davies, of Taunton, gave a scriptural and lucid explanation of the principles of dissent; the Rev. J. G. Hewlett, of Coventry, received the confession of faith; the Rev. W. Firnie, of Brewood,

(father of the young minister) offered the ordination prayer; the Rev. Dr. Henderson, of Highbury College, delivered an impressive charge, founded on Acts xx. 28; and the Rev. J. Bishop, of Chard, addressed the church from Phil. i. 27.

In the evening, the Rev. W. Jay preached to a crowded congregation, from Zech. viii. 23. The devotional services of the day were conducted by the Rev. — Atley, of Frome; Man, of Trowbridge; Tubbs, of Warminster; and R. Harris, of Westbury (Independents); the Revds. Jones, Middleditch, and Moody (Baptists); and the Rev. C. Wevil, (Wesleyan.)

The delightful spirit which pervaded these services seems to afford a pledge that the divine blessing will continue to rest on the union of pastor and people then recognized.

On Wednesday, July 10, 1839, the Rev. W. Warden, A. M., was ordained pastor of the Independent church assembling at Ventnor Chapel, Isle of Wight. At morning service portions of the New Testament were read, and prayer offered by the Rev. T. Mann; the Rev. E. Giles delivered the introductory discourse. Mr. Warden then gave an interesting statement, containing a brief sketch of his religious history, a confession of his christian faith, and a declaration of his views respecting the end, nature, and obligations of the ministerial office; T. Vanner, Esq. read an account of the introduction of Mr. Warden to the pastorate of the church; and the Rev. T. Guyer offered intercessions for him in his new relationship. The Rev. Dr. Morison then delivered a charge to the minister, and the Rev. J. Spence, A. M. concluded. In the evening the Rev. Caleb Morris preached to the church and congregation.

Ventnor is a beautiful small town on the southern coast of the island. It is becoming very attractive in consequence of the very general opinion entertained by medical men in favour of the Undercliff, as being the most desirable spot in Great Britain for the winter residence of invalids, especially those whose complaints require a mild climate. Three years ago a very neat chapel was built there, which is now entirely free from debt. A church has been organized, and Mr. Warden's ministry has been very acceptable and useful. This infant cause deserves the sympathy and support of christian visitors to the *Garden of England*.

TESTIMONIALS TO MINISTERS, &c.

The Rev. Dr. HALLEY having resigned his office as Classical Tutor at Highbury College, London, to accept the pastoral charge of the church and congregation at Mosley Street, Manchester, late under the pastoral care of the lamented Dr. McAll, entered upon his ministerial duties during the past month. Before he left town, his late pupils invited him to an entertainment, that they might unitedly express their sense of the value of his services as Tutor in that Institution.

The Rev. W. ROSE, for ten years the pastor of the Independent Church at Ellesmere, has accepted an invitation to the church at Wigan. Before he left Shropshire he received a present of an elegant time-piece from the congregation, accompanied by an affectionate letter; while the Sunday School children united to purchase a writing desk as a memorial of their gratitude for his pastoral instructions.

The Rev. JAMES CARLILE has resigned his pastoral office in the church at Belfast, having accepted the appointment of travelling agent to the Irish Evangelical Society. At a valedictory meeting, held in the Independent Chapel, Dowgall Street, Mr. Carlile was presented with a gold watch "as a small token of the sincere and lasting regard" of his late charge. From the addresses delivered on the occasion, it appears that he sustained the pastoral office there nearly seven years, and that during that period considerable success has attended his labours. "When you came amongst us," said the senior deacon, "you found our chapel a gloomy and dilapidated building; through your exertions it has been rendered a neat, comfortable, and cheerful place of worship."

It had been, from the time of its erection, encumbered with a heavy debt, which, by your persevering efforts, has been entirely liquidated; and, in addition to this, a commodious school-room has been built on the premises." The number of church members, also, has been *trebled* during Mr. Carlile's ministry. It must have added to his gratification that a writing-desk and a work-box were presented to Mrs. Carlile, "as pledges of their cordial attachment and esteem" to one "whose strength of mind, affectionate attentions, and many virtues endeared her to the people of his charge."

The Rev. J. G. Hewlett, of Lutterworth, having resigned his charge, has accepted an invitation to the Independent Chapel, Well Street, Coventry, and intends (D. V.) to enter this new sphere of labour on the third Sabbath in July.

In this Magazine of May, 1838, we announced the formation of a new Congregational church at Shore Fields, Bury, Lancashire. This church at that time consisted of thirty-one members, which in the course of sixteen months has increased to seventy-seven. Its growing prosperity has demanded the services of a stated pastor; and after much deliberation and prayer to the Great Head of the church for direction, the members came to the unanimous conclusion to invite to the pastorate the Rev. William Roseman, formerly pastor of the United Christian Church, Dalbeattie and Castle Douglas, North Britain.

Mr. Roseman has accepted this invitation, and entered upon his ministerial duties on the 7th of July, with every prospect of being a very useful and efficient minister of the everlasting gospel of our Lord Jesus Christ.

MISCELLANEOUS INTELLIGENCE.

OPERATIONS OF THE RELIGIOUS SOCIETIES OF NORTH AMERICA.

(To the Editor.)

DEAR SIR,—I have frequently regretted that our denomination knew so little of the operations of religious institutions in America. Documents do come to a few persons in this country, which furnish valuable information on the subject, and which they are willing to communicate to others. The difficulty, however, has been to secure a medium for conveying this intelligence to our ministers and churches. I found, when I saw you in London, that you were willing to remove this difficulty, by making the Congregational Magazine that medium, provided you could be furnished regularly with materials. I am ready to furnish a portion of the information contained in the publications which I frequently receive from America. My esteemed friend and neighbour, Mr. James, of Birmingham, has also expressed his readiness to place at my disposal the periodicals and journals which he receives, from time to time, so that I hope your readers may be warranted to expect from four to eight pages of American news—provided you can appropriate so much of your Magazine to this department. Before this year closes, it will no doubt be ascertained, whether or not there is not a desire that such information should be continued to be given to your readers.

The present time seems favourable for commencing this department, as the Anniversary Meetings of the American Religious Institutions have been lately held in New York. All that I profess to do, is to give abstracts of the Reports of the leading Societies, and extracts from the addresses delivered, when facts are stated, or appeals made, which may be interesting and useful to ourselves. A few explanatory remarks may occasionally be required, to give cohesion to the various parts, or to throw light on allusions, that may not be understood in this country. It ought, however, to be kept in mind, that the reports of addresses in the religious journals from which the extracts are given, are necessarily imperfect, and by no means do justice to the speakers. In future months, a wider range of selection will be required.

Hoping that this attempt will draw more closely together the friends of religion

in both countries, and lead us to feel, that while we have great evils to contend with in carrying out our plans of usefulness, they are not without evils, in that land of *professed* freedom, which endanger their honour and their stability.

I remain, Your's,

Wolverhampton, 13th June, 1839.

JAMES MATHESON.

American Bible Society.—Abstract of the Twenty-third Annual Report.

The report commences with an appropriate notice of the death of the Hon. Stephen Van Rensselaer and John Bolton, Esq., two of the Vice-Presidents of the Society, and of Samuel Boyd, Esq., one of the managers.

New Auxiliaries.—In the course of the year 25 new auxiliaries have been formed; one of them in Wisconsin territory, one in that of Iowa, and one in Texas.

Receipts.—The receipts of the year from all sources amount to 95,127 dollars, which is nearly 10,000 dollars more than those of the year previous, but less by about one-third than the demands of the institution. Owing to the financial embarrassments of the country for the last two years, the stock of books in the depository has become low, while the calls from the foreign field are far more numerous and interesting than in any former year. Applications to the amount of 3500 dollars are now before the Board unanswered, at the end of the year, and new calls must soon be presented. Will not the friends of the Society begin at once to lend their aid?

Bibles and Testaments issued.—The number of books issued is 134,937, making an aggregate since the formation of the Society of 2,488,235. The issues of the past year, including books imported, were in seventeen different languages. Many of the auxiliaries have ordered no books during the year past, or the year previous. It is high time that such commenced anew the work of distribution.

The abstract proceeds to report respecting the various operations of the Society in the United States and in foreign lands, and refers to the labours of its agents in various parts of the world. It closes with the following passage:—

It is a matter of delightful contemplation to say that this blessed volume, with whose diffusion pure religion in all countries now stands connected, is now in course of publication, not only in our own land, and in different parts of Europe, but in Greece, in Turkey, in Syria, in several places in India, on the border of China, and among the islands both of the northern and southern Pacific. No serious observer of the times, with the word of God in his hands, can doubt that great changes in the condition of the world are at hand. The Lord is evidently preparing his way among the nations. While Mahomedan and Pagan powers have ceased to be invaders, and are stationary, and while their religious systems begin to bear marks of decay, and are liable to subversion, even by the prevalence of correct science, the religion of the Bible, with learning as its auxiliary, is finding its way into almost every nation of the globe. Who can doubt, when he sees the missionary host gathering on the borders of India and China, with the press in their hands, with a growing knowledge of the language, the errors and the wants of those nations, when he sees the multitudes of pagan youth gathered into christian schools, preparing to diffuse their accumulated knowledge among their benighted countrymen,—who, we say, can see all this, and doubt that the time of deliverance draweth nigh, that soon it will be proclaimed, “the kingdoms of the world are become the kingdoms of our Lord and his Christ?”

Every thing in these foreign fields, where this Society is permitted to exert its influence, invites to increased action. On no previous anniversary have so many calls been before your Board for money to publish the Scriptures in foreign tongues. Let measures be promptly adopted by the auxiliaries and friends to furnish the 35,000 dollars, now *promised* by your Board; let regular and systematic aid then be furnished from year to year, as Divine Providence opens new fields for the word of truth, and the highest hopes of the Society will be realized.

No account is given of the addresses delivered at the anniversary. If there is

any thing deserving of notice, a few extracts will be given in the next number of the Magazine.

American Home Missionary Society.

This is one of the most important and useful institutions of America. The extent to which it furnishes destitute districts with the ministry of the gospel, far exceeds any thing of the kind among ourselves. May we not hope, that the time is not distant when our churches will put forth their moral strength, and more abundantly supply the waste places of our own country.

Thirteenth Report of the American Home Missionary Society.

Brethren of the A. H. M. S.—The work for the advancement of which you have laboured for *thirteen years*, is one of the noblest philanthropy. To save immortal souls, and thus to honour Him who laid the plan and bore the expense of their redemption, is an enterprise which brings us into sympathy and co-operation with heaven. It is the only work for which the Son of God ever left his throne—the only occasion furnished by the whole history of the universe, of such dignity and urgency, that for it the Godhead came forth from its eternal, mysterious abode, in the visible investiture of flesh and blood. To labour in such a cause is the greatest honour we can enjoy—an honour, in comparison with which, to shine in senates or on thrones, or lead victorious armies, are but the toys of infancy.

But the *dignity* of this work is also the measure of its *responsibility*. Sacred and awful as the judgment seat, are the relations of those who stand so near the ark of the Lord, as do the conductors of the missionary enterprise. And as the Executive Committee come to-night to render to you the annual account of their stewardship, they have a most solemn impression that their doings have already gone up to the tribunal on high, and received the unerring and irreversible decision of the Infinite Mind.

The general features of the missionary year have been those of gradually returning prosperity. God has blessed your Committee in their attempts to remove the evils which had arisen from the commercial disasters of the previous year; so that, from this evening, the Society may prosecute its labours, in a good degree freed from embarrassments; and go on its way of usefulness with new buoyancy of hope and energy of zeal.

[Table of missionaries and congregations omitted.]

Recapitulation.—The whole number of missionaries and agents enumerated in the foregoing tables, and in commission during the year, is 665.

The fields of labour which they have occupied are to be found in 23 different states and territories, and in Canada.

Of the missionaries in commission, 531 have been employed as pastors, or stated supplies, in single congregations; 102 have extended their labours to two or three congregations each; and 32 have occupied larger fields.

The whole number of congregations and missionary districts which have thus been supplied, in whole or in part, during the year, is 794; and the aggregate of ministerial labour performed is equal to 473 years.

In making appointments, the Committee have ever been deeply impressed with the conviction, that the providence of God, and the true interests of the church, alike call for a high standard of character and qualifications in the missionary of the cross—that those especially, who are to labour in our new settlements, in laying the foundation of gospel institutions, in guarding the interests of education, and in moulding the whole structure of society, should be men thoroughly furnished unto all good works. The number of new appointments, therefore, has been less than it would have been, if the Committee had had different convictions of the nature and relations of the work to be done. Still, however, they have the pleasure to report 204 commissions issued during the year to missionaries who were not in the service of the Society at its commencement; which exceeds by 81 the number of new appointments in the preceding.

Revivals of religion, under the preaching of the missionaries, have not been so numerous as in some former years; yet we are not without the most pleasing evidence that God has affixed to their ministrations the seal of his approbation. More than 60 make mention in their reports of the special effusions of the Holy Spirit on the congregations of their care. In many instances, too, the missionaries speak of the revivals which they have enjoyed as remarkably powerful and extensive, bringing a large portion of children and youth in their Bible classes and Sabbath schools to the foot of the cross, and adding 40, 60, and 70, to individual churches.

The number added to the churches during the year, on profession of their faith, is not far from 2500; and by recommendation from other churches, 1420.

The number of pupils in Sabbath schools and Bible classes is about 58,500.

The number of subscribers to temperance pledges in the congregations of the missionaries, is about 78,000, and the amount contributed to various benevolent objects in 147 congregations —; the number from which we have received reports on this point, is 7582 dollars 13 cents.

These are a few of the results of the labours of these men of God. A full disclosure of them can be given only by Him who has appointed the *ministry* and the *church* for the diffusion of his infinite mercy, and the brightest glory of his eternal name. It cannot be doubted, that when we see, in the clear light of the judgment, the nature and design of these institutions—their relations to human happiness, and the lustre of the mediatorial crown, we shall acknowledge that the work which the missionaries of this Society have performed is one which angels might well have coveted; and that the expenditure in their support, of a few thousands of dollars, or of hundreds of millions, if it had been requisite, is unworthy of a thought.

The receipts of the year amounted to 82,000, or about £16,000.

Several good addresses were delivered by the speakers. The Rev. H. O. Dwight, from Constantinople, pointed out the intimate connexion between Home Missions and the usefulness of Americans in other lands; thus showing the influence of national character on Foreign Missions. The address which seems to have impressed the meeting most, was the one made by the Rev. Dr Cox, of Brooklyn, the warm-hearted and devoted friend of abolition, and of every good work. A few extracts will show the peculiarity of his style of address and the character of his mind.

The Rev. Dr. Cox offered a resolution, declaring in substance, that the sphere of the Home Missionary Society approves itself as excellent, and is in itself worthy of the support of American Christians. The address of Dr. Cox was so perfectly unique, and so entirely his own, that it would be in vain to attempt to convey the impression made by it to our readers. If we catch here and there a gem, it will be all that can reasonably be expected of us. There is one word, said he, in this comprehensive, yet brief resolution, which may very well suggest a striking thought—it is *home*—"sweet home." I recollect to have heard that eccentric man, John Randolph, who was distinguished for loving England and as disliking France. He said he could not tolerate the country that had not the word *comfort* nor *home* in their language. Yet that man ought to have known that the word *home* has no synonym. Yet I could not undertake to define it. Sir, when home is what it ought to be, it is one of the most sacred places to be found in our earthly pilgrimage. The man that is not happy at home, cannot be happy anywhere, and it might well be a question whether he would find a home in heaven. Our dearest associations arise from religion; hence Christians love to study their relations, and sinners to mystify and forget them. I shall never yet believe that our duties to this country are to be neglected that we may do good to other lands. I never yet could see the least inconsistency in prosecuting Home Missions, and carrying forward that great work, which embraces the whole world. Christianity is unique, and in this respect peculiarly glorious in its solitariness, that it loses nothing by diffusion. It is cumulative—continually active.

Here the speaker alluded to the address of John Quincy Adams, on a recent

occasion, in which he distinctly declared the necessity of preserving a sense of accountability to God, as the King of the republic; and that the virtue of the people is the only basis on which the fabric can rest, and the only basis of that virtue, is the Bible. I believe, said the speaker, that in proportion as the gospel is propagated in this country, will our institutions be preserved. Remove this grand agency, and you consign the republic to ruin. In proportion as a christian sentiment is produced in this country, man will develop the power of self-government. What can restrain human passion, but the gospel? What influence, but that which makes men bow in obedience and love to the law of God, can make them yield obedience to the laws of the State? Here is our hope; but how can it be realized, but by christianizing the inhabitants of this land?

After some other remarks, he added—

We rejoice in the great improvements—the canals and railroads, which are so rapidly increasing the facilities of communication, and the wealth and prosperity of our country. But they are great conductors of vice, which, through their influence, spreads through the country. All these sources must be moderated, and qualified, and purified by the influence of the gospel. It was a fine saying of the late Dr. Rice, that God would use this nation as a seal, stamped with the image of God and the energy of holiness, to stamp other nations with. I have no doubt but he will use it to stamp the world. The great English nations, the mother and the daughter, will have to act together to bless the world. I would ask my countrymen to change a little—to change much—a remark of Channing in a toast—and *toasting* is not a method of expression which suits our taste—"England and America—the daughter and the mother, against the world." Let us christianize this sentiment—"England and America—the daughter and the mother, *for the world*." It would not blind us to our true interests, but it would make us too wise to contend, and place the destinies of the world against a few acres. The interest and the piety of both sides of the nation demand peace, affection, and kindness between the two nations. I recollect, while in the company of a certain pious minister in England, some things were passing in the street, of no very pleasant character, when he said to me—"Sir, you see such things as these in England; I hope you will forget them." I replied, "Sir, we have learned to generalize; and we have learned to believe that you are human beings." I thought men who will not look at these things, without suffering national prejudices to be awakened, had better read the middle part of the third chapter of Romans. It is only looking at human nature in this light and plight, that we are able to understand the missionary enterprise.

I would say to any infidel—though I hope there is none here—do not be angry that Christianity insists on being propagated. If you could find a religion that could be monopolized, you might be sure it was of human origin. I see something in this as undeniably superior to the works of man, as his Maker is superior to himself. It is the very nature of religion, to desire to have others go with us to heaven.

If this is fact, we come to an aspect of the subject, which, in a commercial community would be deemed untenable—for it is a maxim of commerce, that the supply and demand must be commensurate. Some would have us reason in this way with respect to the gospel: "Let the supply be equal to the demand, and it is enough." But this is not the wisdom of God. He has measured his supply by the *want* and not the *demand*. The less the demand, the greater the want. When we think of the light of the Sabbath that is blessing us, we may have some idea of the wants of those on whom the Sabbath light never shines. Can we enjoy in peace and pleasure, our Sabbaths, and care nothing for those that are destitute in our own country? I could tell you facts that would startle you, in reference to the real ignorance of men growing up without education. And I don't believe there is such another engine of education as the gospel. It cannot be received into the heart, without awakening thought and stirring up mind. Nothing suits so well the real interests of this nation.

ABOLITION OF THE PILGRIM TAX, &c. AT JUGGERNAUT.

After the deep solicitude we have awoke in many minds by the publication of extracts from the journal of the Rev. W. Lacy, in our May number, descriptive of "Scenes at Juggernaut during the great Idol Festival, June, 1838." we have sincere pleasure to announce that the connexion of British authority with such scenes is abolished for ever!

That devoted missionary has written a letter to the Rev. James Peggs, who has so long and so faithfully exposed those abominations to the British public, announcing this gladsome intelligence.

The letter is dated Pooree, April 28, 1839, and having been sent overland, is thus early given to the public.

We have not room for the whole letter, but the following are the principal passages:—

***** "The temple still rears its lofty turrets to the skies, as if to defy the god-head and mock the prayers and expectations of his servants; its long shadow still covers the land, producing moral pollution, fitting millions for woe, and spreading on every hand disease and destitution, pestilence and death. But I have to tell you that one effectual step towards its doom is taken! IS TAKEN!

***** "Orders have been received by the Commissioner, A. M. Mills, Esq., from the supreme Government, that the *Pilgrim Tax* is to be immediately and entirely abolished! When therefore you get this, which will be about two months hence, you may think that the Pilgrims are passing in free to the rath festival, and that I am preaching and distributing tracts without having it said, 'If Juggernaut be not true, why do your Government take a tax of his pilgrims, and support him in all this glory?' but I must explain particulars—

"1. The tax is not to be collected either by our Government, or by the Rajah, or any body else; it is *totally abolished*.

"2. All interference with the temple or establishment by the Government is to cease.

"3. All patronage in the ordering of cars, draggers of them, servants, gifts of cloth, &c. is to be withheld.

"4. A good police is to be kept up to preserve peace and prevent extortion.

"5. Fifty thousand rupees, (£5000) are to be given annually by the Hon. Company towards the establishment of Juggernaut, from the regular revenue of the province, in furtherance of an engagement to that effect when the province and temple came into their hands. These are the particulars, so far as they are known here, to those who are most acquainted with the subject.

"The last clause, you will say, mars the whole, a double shame; still the repeal will do good, and this stain must be wiped off. It has begun to move, to move to die; and certainly the Government never can support idolatry by grants of this description. I suspect they have adopted it to retire with grace, and that it will be withdrawn soon. I have much more to say, but have not time nor room."

Upon these sentiments, Mr. Peggs truly observes—

"The receipt of this intelligence from India will be grateful to myriads. It is to be regretted that the British Government did not at once and for ever discontinue all connexion with the infamous temple of Juggernaut; it has done well, but it might and should have done better. 'What agreement hath the temple of God with Idols?' The Province of Orissa was subjected to the British Government in 1803, and, 'Possession,' says Hamilton, 'was taken of the town and temple of Pooree by the British, Sept. 18th - the sacred will of the idol having been first ascertained through the medium of the officiating priest!' What a farce! A British army at the gate of Juggernaut's city would soon settle the question of entrance. No British superintendence of the temple existed till Jan. 1806, and hence there is no plea for giving £5000. per annum to support this popular idol. The income of the temple lands at Koorda, now taken by the Government, is stated at 26,818 rupees per annum, and the grant by it to the temple, in 1806, was 56,000 rupees. Christianity does not require our Government to rob heathen temples of their endowed property. It says, in

reference to a thousand evils—'Touch not, taste not, handle not.' Let the professedly Christian Government of India return the proceeds of Juggernaut's endowed lands, and retire from all connexion with idolatry and its polluting and deadly rites and pilgrimages.—'Let them alone.'—It is pleasing to hear from the Chairman of the Hon. Court of Directors, that, 'the tax is done away at Allahabad, and that measures are in progress to abolish it at Gyah and Juggernaut.' British connexion with idolatry, is an evil of great extent and atrocity in India; let not the friends of our common Christianity rest till it be entirely removed."

The influence of this concession will be beneficial in two ways; first, by giving popularity to the Government with the natives for having abolished a hated, oppressive impost, and then by relieving the christian cause from the reproach of its professed friends, being in open alliance with idolatry.

This is another triumph of christian patriotism and philanthropy. What cause have the British churches to bless God that they are privileged to use an influence so beneficial with the rulers of this great empire. Religious liberty established in India! Infanticide and suttees abolished!! The Government patronage of idolatry renounced!!! All this achieved by the importunity of *fanatics*! Well, may God grant to his people humility, faithfulness, zeal, and perseverance to bear their testimony against every other abomination with equal fidelity and success.

POPISH MISSIONARIES—THE QUEEN OF TAHITI AND LOUIS PHILIPPE.

Nothing is more evident than the fact, that the conclave and priesthood of Rome regard with most envious feelings, and revile with most mendacious slanders, the missionary enterprises undertaken by the Protestant churches of Europe and America.

Assuming for their church exclusive power in heaven and on earth, they vainly imagine that no nation or individual can be brought into the fold of Christ here, or attain to blessedness hereafter, but through their instrumentality. Hence they regard the islanders of the Pacific Ocean, and the other converts to the faith of Christ who have rewarded the missionary labours of British and American Protestants, as in a more dangerous condition than their pagan countrymen, and consequently are bent on making aggressive movements upon our peaceful missionary settlements, to recover their inhabitants, not from the service of dumb idols, for that is abandoned, but from the mighty errors of the Protestant faith!

The government of Charles X. of France was well fitted to sympathize with these views, and a French missionary ship, freighted with priests and all the insignia of Rome, was despatched to the Pacific. Valparaiso appears to be the rendezvous of these Romish missionaries, and an Irish Roman Catholic of the name of Murphy arrived at Tahiti in 1834. His deceptive conduct incensed the chiefs against him, and at a public council the Queen of Tahiti called upon all her faithful subjects never to permit this man, or any of the same profession, to come and disturb the peace and tranquillity of Tahiti.*

The popish missionaries, however, established themselves at Gambier's Island, from whence, in 1836, they sent two French priests to Tahiti. The following narrative has been published of the proceedings consequent upon their arrival:—

"It may be remembered, that some two years ago, Pomare, the young queen of Tahiti, refused permission to two French priests, from the Roman Catholic missionary establishment on Gambier's Island, to settle in her dominions, being very judiciously averse to countenance anything likely to stir up the flames of religious discord among her still semi-barbarous subjects. The priests, however,

* Vide Congregational Magazine, 1837, pp. 21, 22.

† We transcribe this account from the pages of *The Inquirer* for June, where it appears in inverted commas, but without any acknowledgment from whence it came. We have, however, reason to believe that it is substantially correct.

disregarding her injunction, landed on the south-western side of the island, and finally made their way to head-quarters, where they were taken under the protecting wing of the American consul, Mr. J. A. Moerenhout,* a Belgian by birth, and a Roman Catholic by profession. Naturally incensed at her orders being set at nought in her own dominions, Queen Pomare immediately gave notice to the priests, through the American consul, that she would on no account permit them to remain on the island, beyond the time specified for the sailing of the vessel in which they arrived. To this notice Mr. Moerenhout returned a highly impertinent answer, intimating his intention to keep the priests on the island, in defiance of Her Majesty's orders; the only excuse offered for such marked disrespect being, that he was inclined to believe that the queen had been induced to issue these orders by the advice of Mr. Pritchard, then a missionary, but now the British Consul at Tahiti. When the time for the vessel's sailing arrived, and no signs of an intention to comply with Her Majesty's commands were manifested by the priests, one of the district's judges, accompanied by a *posse comitatus* of Tahitian constables, was despatched by order of Queen Pomare to enforce obedience to the laws. Being refused admission to the house, the constable, by direction of the judge, removed the roof, and having effected an entrance from the outside, requested the priests to proceed immediately on board the vessel, which was then about to sail. One of the two, apparently endowed with a little more common sense than his companion, quietly complied with the mandate of the queen: the other, offering some resistance, was taken by force and placed in the canoe which was to convey them to the vessel. Even then, so anxious was he for the honours of martyrdom, he threw himself overboard, and received a good ducking for his pains.

"This, then, was the head and front of poor Queen Pomare's offending. Moerenhout and his Popish colleagues despatched, by the first opportunity, to His Most Christian Majesty, the Citizen King, a flaming detail of the indignities alleged to have been perpetrated on the French ecclesiastics, the result of which representation was, an order to Commodore Du Petit Thoire, of the French frigate *Venus*, then on the South American station, to proceed immediately on Tahiti to demand reparation for the wounded honour of *La Belle France*. On the arrival of the frigate at Tahiti, M. Du Petit Thoire, after a lengthened consultation with Mr. Moerenhout (who had been dismissed from his American consulship, and rewarded with the French consulship, for the share he had taken in the transaction), despatched a letter to Queen Pomare, requiring, in the name of His Majesty the King of the French, immediate compliance with the following demands, in satisfaction of the insult alleged to have been offered to the French flag:—

"1st. To pay down 2000 dollars.
 "2nd. To hoist the French flag on the island, and fire under it a salute of twenty-one guns.

"3rd. Queen Pomare to write a humble apology to King Louis Philippe.
 "In significant intimation that his demands were in earnest, M. du Petit Thoire proceeded, immediately on despatching his letter, to clear the decks for action, intending, in the event of a refusal, to batter down the town of Matawai, the metropolis of Tahiti, overturn the government, and place an inferior chief, of M. Moerenhout's selection, on the throne. For the feeble state of Tahiti to have refused compliance with the demand, unjust and outrageous as it was, would have been worse than madness; but, unfortunately, the whole national treasury did not contain a tithe of the sum demanded. In this dilemma, the British Consul, Mr. Pritchard, Dr. Vaughan, a British settler, and Mr. Bicknell, the son of one of the missionaries, generously came forward to Pomare's assistance, and furnished her with the means of satisfying the French king's demand."

The Rev. L. E. Threlkeld, now resident at New South Wales, but for many years connected with our mission at Tahiti, on the arrival of the French frigate

* We reviewed a work by this Gentleman, *Voyages aux Iles du Grand Océan*, in our last number, p. 458.

at Sydney, resolved to address a letter of remonstrance to the King of the French. The captain of *The Venus*, however, refused to convey a private letter, and Mr. Threlkeld forwarded the following letter, *via* London, to Paris. We presume it has reached the hands of Louis Philippe, for we are happy to see a translation of it in the respectable Parisian journal, *Le Semeur*, for July 3d.

We doubt not our readers will sympathize in the manly, christian sentiments of Mr. Threlkeld, and that their prayers and efforts on behalf of our Polynesian missions will be quickened, now that they are threatened, not merely with the wily emissaries of Rome, but with that which has always been her ultimate and most cogent argument—brute force.

“To his Most Christian Majesty Louis Philippe, King of the French.

“SIRE,

“8th December, 1838.

“The recent visit of your Majesty’s frigate, the *Venus*, threatening war against the Queen of Tahiti, is the occasion of my respectfully addressing your Majesty on the subject.

“The best years of my life have been spent in those islands and these parts, far from my native land, testifying ‘repentance towards God and faith towards our Lord Jesus Christ.’ The Holy Spirit of God blessed our labours and changed the hearts of the Tahitians; they cast their idols to the flames and became followers of the Lamb. Such being the relationship in which I stand towards the Queen of Tahiti, it becomes my duty to state, on her behalf, the character of that war which the French nation threatened to declare against Tahiti.

“Your Majesty’s flag had received no insult; your Majesty’s civil or military subjects had received no personal injury, sustained no spoliation of property; and to evince that national prejudice did not exist against the French as a nation, a Frenchman, M. Tessier, a missionary, lived for many years without molestation, and died at Tahiti.

“The Roman Catholic priests, on whose account the hostilities were threatened, came to Tahiti, not as civil subjects of your Majesty the King of the French, or as representatives of your Majesty—they came as priests of the Pope of Rome, subject to him alone, as emissaries of the Romish pontiff; not to promulgate the commands of your Majesty, but those of the Pope; not to subjugate the Queen of Tahiti and her subjects to the throne of France, but to that of a foreign despotic prince of the court of Rome.

“This insidious attempt at subjugation the Queen rejected, and in commanding the departure of the priests exercised that right which, according to the law of nations, all ‘the powers that be’ exercise in their own territories towards aliens. A British subject, a Mr. Giles, was prevented, through the influence of an American captain on the mind of Pomare, the king of Tahiti, from remaining on the island, and was necessitated to return to England, although sent out by the London Missionary Society for the purpose of benefiting the king. His Majesty exercised his own legitimate right, nor did Great Britain attempt its invasion. Had Mr. Giles resisted the intimation from the king to leave Tahiti, and subjected himself to be forcibly removed from the island, no human, no divine law could recognise his expulsion other than the deserts of his own temerity. History records a similar line of conduct in the Queen of England, who suffered not Parapaglia, with his courteous letters from the Pope, to land in England; and in the following year the Pope’s nuncio received a similar refusal, when a second attempt at the conversion of England was made.

“To compel the re-admission of those aliens, the priests, the emissaries of a foreign potentate, the French nation has been solicited and has given its strength and power to make war in behalf of the Romish pontiff, and a liberal king has compelled a queen, who had not 21 guns, to comply with the enforced salute to your Most Christian Majesty’s flag, and 2000 dollars were demanded of a sovereign who had no revenue, and whose exchequer was nought! Your Most Christian Majesty has received the two thousand dollars from a queen who had but just emerged from barbarism and idolatry to the profession of the gospel of peace,

and but for British Christians, who instantly supplied the sum to prevent bloodshed, the pages of history would be sullied with the record of a victory to the dishonour of your Most Christian Majesty's fame.

"America sent not her fleet to liberate her missionaries when held captive by the Burmese, nor did England unfurl her flag and despatch a ship of war when the British missionaries were driven from Tahiti, and some of our number were martyred in the attempt to introduce Christianity among the islanders; nor, more recently, when New Zealand ferocity drove English missionaries from their settled residence, plundered their habitations, and spoiled them of all their goods, no christian missionary ever thought of soliciting for the cannon of England to thunder against their then persecutors to enforce re-entrance; they knew that 'their Master's kingdom was not of this world, else would his servants fight.' They asked not for the fire from heaven, nor do their Master's precepts allow them to solicit the fire from earthly kings. No, your Majesty, England and her christian missionaries have 'not so learned Christ.' When the blessed Saviour, our divine Lord and Master, sent forth his disciples to preach his gospel of peace, his precepts were, 'go forth as lambs amongst wolves.' 'When they persecute you in one city, flee ye into another.' 'Into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same and say, even the very dust of your city which cleaveth on us we do wipe off against you.' And faithful ministers of Christ believe in and dread the denunciation of our Lord Jesus Christ to the Apostle Peter, that 'they that take to the sword shall perish by the sword.' But when Mahomet, with his emissaries, went forth to convert the East, the sword was the key of heaven, and war on the Moslem faith the alternative.

"Your Majesty is aware that the Roman Catholic priests, the emissaries of the Pope of Rome, went to the South Sea Islands, not to convert to the gospel of Christ, for that had been already received in truth, and idolatry overthrown. It was known that their object was not to represent your Majesty—not to reside as civil subjects of the French nation, but avowedly to subjugate the Tahitian nation as well as every other nation to which they can gain access, to the assumed despotic power of the Pope of Rome. The Queen, therefore, prohibited their entrance, not as Frenchmen, your Majesty's civil subjects, but as Roman Catholic Missionaries from the Pope; and in exercising that right on christian principles, and according to the laws of nations doing no personal violence, your most Christian Majesty will, it is hoped, be induced to consider that the subject is purely a question of religion, and not a matter of state, and to perceive the justice of returning the money levied on the Queen of Tahiti, and exacted at the point of the sword.

"Praying that your Majesty may be preserved, blessed, and directed by Him through whom 'kings reign and princes decree justice.'

"I remain, Sir,

"Your faithful servant in the Gospel of Jesus Christ,

"LANCELOT EDWARD THRELKELD."

ANSWERS TO CORRESPONDENTS, &c.

Since our last acknowledgments we have been favoured with communications from the following contributors: Rev. Drs. Matheson—Clunie—Patton—and Shoveller. Rev. Messrs. J. Ely—Thos. Craig—J. Campbell—J. Robinson—Mark Wilks—D. B. Haywood—Thos. Keyworth—G. B. Kidd—Thos. Timpson—J. G. Hewlett—J. Hill—J. C. Gallaway—G. Rose—J. Campbell—Algernon Wells—J. Peggs—W. Roaf—Caleb Morris—R. Thomson—T. J. Davies—Thos. Styles—R. Ashton.

Also from Messrs. S. Milne—J. W. Smith—The Author of a "Portrait of Geology."

The note from the Rev. J. Ely, of Leeds, should have appeared in our last Number. The Editor's absence occasioned its omission.